A Postill or orderly *disposing of certeyne* Epistles vsually read in the Church of God, vppon the Sundayes and Holydayes throughout the whole yeere.

VVritten in Latine by Dauid Chytræus, and translated into English by Arthur Goldyng.

Seen and allowed according too the order appoynted.

Imprinted at London, for Lucas *Harryson and George Bishop.*
Anno Domini. 1577.

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Too the ryght honourable Sir Waltar *Myldmay Knight, Chancelour of the* Queenes Maiesties court of Exchequer, and one of

hir hyghneſſe moſt honorable priuie counſel. Authur Golding wiſheth health, proſperitie, and encreaſe of all Godly knowledge, with long contynuance in the ſame.



Right honourable, forasmuch as ſince the commyng forth of the Poſtill of Hemingius vpõ the Goſpelles in Engliſhe, *the good lyking of his wholeſome doctrine, and hys well handlyng thereof too the playne vnderſtandyng, euen of the ſimple, and to the profitable edifying of all ſortes, haue cauſed many too reade the ſame with great willingneſſe and diligence: The parties that were the procurers of that benefite too their Countrey, haue with lyke good meaning requeſted me to adde ſome Poſtill or Expoſition vpon the Epiſtles alſo, too the intent that the well diſpoſed Reader might haue more ful inſtructiõ in thoſe partes of ſcripture which are moſt vſually and continually read in the Chriſten Churches. In performance whereof, (vpon the ſpeciall good report and commẽdation of ſuch as are learned) I haue Tranſlated this Poſtill (or, as the Author himſelfe termeth them, theſe diſpoſementes) of* Dauid Chytræus, *conteyning in ground and ſubſtance of matter, the ſelfeſame things that the other woorke dooth: Howbeyt, handled & diſpoſed after another ſort. For neyther vſeth he ſo many ſubdiuiſiõs as dooth* Hemingius: *& beſides that, he conueyeth his matters into the maner of Sermõs, Methodically diſpoſed after the order of Rhetorike, inſtructing the Reader to frame the partes of his oratiõ aptly, & to eularge the ſame plenteouſly, according as oportunitie of tyme, perſon, & matter ſhall require. Alſo in ſuch places as haue any darke phraſes or hid ſenſe, he expoũdeth the words grammerlike, opening the propreties of the tõgues & the figu-*

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ratiue ſpeeches, wherby he giueth great light to the text. Agein in diuers caſes he draweth the matters into forme of Arguments after the maner of Logicke, to the intẽt the Reader ſhould look throughly into the matter, & wey it accordingly. In which reſpectes although this worke may ſeeme more neceſſarie for the learned (or at leaſtwyſe for ſuch as be well entered in the liberall artes, & forward in knowledge) than for the ſimple & meaner ſorte: yet notwithſtãding there are other reſpects alſo for which euen the ſimpleſt that is of any capacitie may fare the better by him. For like as the terms of art in ſetting down & diſpoſing of matters according too art, are ſomewhat darke to ſuch as are not acquaynted with them, which is not a thing ſo greatly material to be ſtumbled at: So his diſcourſing & ſetting foorth of matters perteyning too Fayth, Religiõ, Doctrine, and amendement of maners (which are the cheefe poyntes that all men ſhould looke for) are very playn, orderly, manifeſt, and vtterly voyd of all obſcuritie & darkneſſe. Yea and hee ſo euidently and effectually beateth into his hearers heads, the right ſenſe & meaning of the holy Scripture, that it may ſeeme hee had a ſingular care and regard too bee vnderſtood of all men. And not in theſe Epiſtles only, but alſo in many other parts of holy Scripture both of the old Teſtament & of the New, hath he trauelled ryght playnfully, learnedly, & godlily, to his owne great commẽdation among the ſkilfull, and to the great commoditie and furtheraũce of the Chriſten common weale. Wherefore, I am the bolder to match this tranſlation with the former of Hemingius *(as it were the forme with the matter) and to dedicate it to your honour, truſting that you will of your accuſtomed goodneſſe giue me leaue too ſhroud my ſimple dooings vnder the ſhadowe of your fauour, which thing I moſt humbly requeſt. For I thought it an vnmeet & vnſeemely thing, yea and ageinſt reaſon, to ſeparate thoſe workes in dedicatiõ, which are all one in ſubſtaunce of matter. And therefore ſubmitting my ſelfe and it to your good pleaſure, I ceaſe too trouble your honour any further.*

Finiſhed at Powles Belchamp, the laſt day of March. 1570.



Or as much as it is a custome in the Church of God too beginne the Newe yeare at the byrthday of the Sonne of God, so as the same day which was the commencement of our saluation, should also leade the beginning of the yeare: at this my entrance with most earnest sute I beseech our Lord Iesus Christ the Sonne of God who was borne for vs, and giuen too vs, that the yeere ensuing may be luckye and to the welfare of Gods Churche, of the common weale, of the studies of learning, and of vs and our houshold. And bycause the sonne of God was too this end sent, and that his taking vpon him our fraile and weake nature, mayntayneth and preserueth all the whole masse of mankind, too this end, that out of it hee may (by the voyce of his Gospell) gather to him selfe an euerlasting Church, and (abolishing sinne and death) restore righteousnesse and eternall lyfe: I beseech him with all my hart, that for his glories sake he will teach and gouerne vs, and dwell in vs, and be effectuall in vs, and also maynteine the lyght of the true doctrine concerning himselfe, and the knowledge of learning needefull for his Church, and the harbroughes of the Church, and wholsome peace: that moe may acknowledge him ryghtly, and set out his prayse for euermore.

Now in the treatises concerning the sonne of God our Lord Iesus Christ, who was borne for vs, and giuen toovs, there bee three places chiefly too bee considered, and set foorth to the people.

First, concerning the person of the sonne of our Lord Iesus Christ borne of the virgin Mary, in whom the two natures of God and man are by a woonderfull leage knit togither. 1

2 Of the causes of this woonderfull coupling of the two natures in Christ: & of the benifites or profites that redound to vs men by the birth of Christ. 2

3 Of the applying of Christes benifites, which thing is done by fayth, which afterward is effectuall by good workes. 3

Therfore after the old custome of the Church, there are three Epistles woont to be read in the three offices on the birth day of Christe, taken out of Heb. 1. Tit. 3. and. Tit. 2.

The first Epistle (Heb. 1.) dooth chiefely set foorth the doctrine concernyng the person of Christ.

The seconde, (which in Tit. 3.) setteth out the benefites of our Sauiour Iesus Christ, with most cleare and apparant woordes.

The third, (which is read in the second to Titus) conteineth a summe of the doctrine concerning good works which must folow the faith that applieth Christes benefites vnto vs

I wil therfore intreat of euery of these three Epistles in order, the exposition of which may bee distributed into three birthdayes. But firste of all I wil recite a disposement of a sermon which may briefly comprehend a summe of the doctrine concerning the Incarnation or birth of the sonne of God our Lord Iesus Christ, to be uttered to the people.

THE ENTERANCE.

THe consideratiō of Gods secret purpose concerning the redemption of mankind, and the wonderfull coupling of the Godhed and manhood in the sonne of God our Lord Iesus Christ, farre surmounteth the wisdome of all Angels and men. Yet will God haue vs to learne the beginnings of this wisdome in this lyfe, and (together with the Angels and al the sainctes in heauen and earth) too beholde this wonderfull birth of the sonne of God with earnest minde, and too magnifie it with true faith and thankfulnesse. For the sonne of God hath vouchsaued this most hygh honour chiefely vppon vs men, that he would take the substance of our nature vppon hym. And for our saluation sake is he become man: that setting vs free from sinne & endlesse death, he might restore vnto vs righteousnesse & life. * And therfore all the church (euen from the beginning of the worlde, which is now 5531. yeres) hath kept this feast, rennuing & spreding abrode the promise concerning the womās seed, that should crush the serpents head. Wherfore let vs also ioyne our endeuour too the felowshyp of the whole Church, and (toogither with all Sainctes) consider the beginnings of the doctrine which concerneth the wonderful aliance of the Godhead and manhood in Christ, and the benefites that he hath brought vs by his byrth: specially seeing the euerlasting saluation of vs

* This is to be vnderstood of the memoriall of the promysed seed, kept alwayes in the hartes of the faithfil, & reuued by preaching & talk, & not of the keeping of any appointed holyday.

vs all, consisteth in the true acknowledgment of oure Lord and saviour Jesus Christe, the very sonne of God and of Marie.

The proposition and partition.

Distributio loci.

Now will we distribute all this most large doctrine of this feastfull day, into three places. And first (by Gods helpe) we will speake of Christes person issuing of the virgin Marie. 2. Of the causes of this wonderfull coupling of the two natures: and of Christes benefites. 3. Of the applying of the same. 1. 2. 3.

Of the first.

Two natures in Christ.

In our Lord and redeemer Jesus Christ borne of the virgin Marie, there be two natures knit together by an indissoluble bond, that is to wit, the Sonne of God, the word, of one selfe same substance and of one selfe same continuance with the eternall Father, and the nature of man taken of the substance of the virgin Marie. Iohn. 1. The word became flesh, that is to say, the sonne of God became man, or the sonne of God tooke to him flesh, or the nature of man, so as they be one person, Jesus Christ. Philip. 2. Christ beyng in the shape of God, thought it no robbery to be equall with God, but abased himself, taking vpon him the shape of a seruaunt, and became vtterly like to the residue of men. To the intent these things may be the easlyer vnderstoode, the doctrine of the common Cathechisme is too bee repeated in this place. What God is: how he is to be discerned from counterfet Gods: how many persons of the Godhead there be: how the three persons are to be discerned one from another by euident markes. For onely the second person the sonne of God coupled mans nature vnto him. And let the description of the person of gods sonne be recited out of the Catechisme, the which I will expounde in the disposement of the foresayd Epistle. Hebr. 1. Also let the names of the sonne of God bee declared, among which the chiefe is, the woord, which is attributed to him for many causes. But the chiefest are two. First, for that the sonne is the full and perfect image of the euerlasting father, lyke as our speeche is the image that expresseth and sheweth the thoughtes of our mynde. Secondly, for that by the sonne, God disclosed his woonderfull purpose concerning the creation and redemption of mankinde, and vttered to our first parentes his promise concerning the seede that shoulde crush the serpents head.

1 2 3 4

nota Xpi.

Why Christ is called the woord. 1 2

Basilius. Why is he called the woorde? Because he proceeded out of the mynde, and was begotten wythout all affection, and is

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the image of hym that begate him.

Nazianzen, Hee is therefore called the woord, bycause he is in respect of the Father, as the woord is in respect of the mind, not only bycause his generation was voyde of all affection, but also for the knot of coniunction and the liuely representation.

The sonne of God was alwayes wyth the fathers.

This only begotten Sonne and woorde of God, was alwayes at hand too mankind euen from the beginning of the world. He receiued our first parēts: he sate at the helme in the Ark of Noe: he was a guest with Abraham: he shewed hymselfe too Iacob face too face, that is too wit, in the selfe shape and patterne of mannes nature, which he should afterward take vppon hym: he appeared too Moyses in the bushe: he was with the people of Israell in the wilderneſſe: and he inspired all the Prophetes. At length when the fulneſſe of tyme forelette of God was come, (namely the yeere of the world 3962.) he tooke vppon hym mannes nature in the wombe of the virgin Marie, and by personall vnion coupled it too hymselfe, according as was foretold of hym in the promises, that he should bee borne of a virgin. For in this respect is he called the womans seede. Genes. 3. and Siloh, that is to say, the virgins issue. Genes. 49. And in Esay 7. Behold, a virgin shall conceyue, and hys name shall bee called Emanuell, that is too say, God with vs. Now although wee cannot by the sharpneſſe of our owne wit, spie out the maner of this wonderfull coupling of the Godhead and manhood in Christ: yet notwithstanding, the entrances which God hathe opened vnto vs, are too bee faithfully learned and beleeued. And children may learne the summe of this doctrine out of the Creede of *Athanasius*. This therefore is the right faith, that wee beleeue and acknowledge, that our Lord Jesus Christ the Sonne of God, is both God and man. God, of the substance of the father begotten before all worldes, and man, of the substance of his mother borne in the world. Perfect God and perfect man, of reasonable soule and humane flesh subsisting. Equal too the father as touching his Godhead, and lesse than the Father as touching his manhood. Who though he be both God & man, yet is he not two, but one Christ. One, not by turning the Godhead intoo flesh, but by taking manhood intoo God. One altogether, not by confounding the substance, but by vnion of person. For lyke as the reasonable soule and flesh is one man: so God and man is one Christ.

VVhy Christ is called the womans seede.

The creede of Athanasius.

The

The second, Concerning the causes of the coupling of the two natures, and of the benefites of Chrystes byrth.

4 ransoms ofthis redemption.

THe principall efficient cause of the wonderfull coupling of the Godhead and manhood in Christ, is the very person of the sonne of God making sute in that secrete counsell of the Godhead for mankind, & turning vpon himself the most rightfull wrath of God against sinne, & ioyning to himself our nature by euerlasting and indissoluble bond. Secondly, the holy ghost hath sanctified the flesh taken of the substance of the virgin Marie, and fashioned in Maries wombe, the body of Chryst ready to be borne. Luke. i.

The causes inforcing the birth and Incarnation of the Sonne of God our mediatour, were chiefly foure. First, the exceeding loue and mercy of God towardes mankind, which he would not haue forlorne for euer. Secondly, Gods iustice binding mē either to obedience, or to sufficient punishment. Therfore when man had transgressed, it was of necessitie that the punishment should be performed by man. Thirdly, Nowe that the pryce myght bee of full value, and the greatnesse of the desert myght exceede the greatnesse of the sinne: it behoued the redeemer too excell all creatures, and to bee a person of the Godhead. Fourthly: It is the duetie of a redeemer and hygh Priest, too appease Gods wrath, and to ouercome sinne and death, and too bee at hand in all places, and too heere and defend the Churche, and too restore ryghteousnesse and eternall lyfe vnto it. But this can no man doo, that is not also Emanuell, that is too say, in very deede and by nature, God.

Gods mercy and louing kindnesse. 2

1

2 Gods iustice.

3

4 The dutie of a redeemer & hygh priest.

The outward forcing cause is sinne, and the most sorowfull damnation of all mankind, which God would not should vtterly perish. Sinne & damnation. 3

The finall cause is shewed in the Sermon of the Angell. Beholde I bring you tydings of great ioy, for there is borne to you a Sauiour, Christ the Lord. Mannes saluation. 4

For the highest benefit that the sonne of God hath wrought vnto vs by his birth, is saluation, that is to saye, deliuerance frō Gods wrath, frō sinne, from death, from curse of the law, from the tirannie of the deuill, and from endlesse damnation: and on the other side attonement wyth God, ioye of conscience, adoption too bee the sonnes of God, the gyft of the holy Ghost, ryghteousnesse, and euerlasting lyfe. Too The benefites of Chrystes byrth.

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bee short, the woorde of God Iesus Christ, is become that which wee bee, too the intent he myght make vs fully that which hee is. For (that I may vse the woordes of Cyprian,) Christ the sonne of GOD vouchsaued too become the sonne of man, too the intent hee myght make vs men the sonnes of God: He tooke vppon hym the shape of a seruaunt, too the intent hee myght set vs free, that are the seruauntes of sinne and death. Hee was wounded, that he myght heale our woundes: and it was hys wyll too die, that hee myght gyue vs mortall wyghtes, immortalitie. These benefites are briefly conteyned in the promyses made too Adam, and Abraham: In thy seede shall all nations bee blessed. Also, The womans seede shal tread downe the Serpentes head. And the summe is vttered in cleere and lyghtsome woordes by Paule, Galathians. 4. After that the fulnesse of tyme was come, God sent hys sonne borne of a woman, made vnder the lawe, too the intent hee myght redeeme those that were vnder the lawe, that wee myght bee adopted the sonnes of GOD: of which notable sentence I will intreate more at large the nexte Sunday.

The. iii. Of the applying.

How Christes benefites are applied to vs.

NOw forasmuch as these are great good things which the sonne of God bryngeth: the sorowfull myndes demaunde howe wee wretches defyled wyth sinnes, can atteyne them. That doo the Angels teach: Unto you is borne a sauiour. And Esay: A child is borne vnto vs, and a sonne is gyuen vnto vs. And hereupon is grounded this sentence, Iohn. 3. So God loued the world, that he gaue his onely begotten sonne, to the intent that all that beleeue in him, shoulde not perishe, but haue lyfe euerlasting. For to this purpose was the sonne of God sent, that wee all, who are vtterly vnwoorthy and horribly defyled, should be accepted of God for his sake, and atteyne remission of sinnes and eternall saluation. And wee are most straightly commaunded of God, to beleeue assuredly that these good thyngs are giuen vs for hys sonnes sake, and through this fayth shyning before vs, to sing all our lyfe long with the Angels.

How and why glory is giuen to God.

1 Glorie bee to God on high, that is to say, nowe that the sonne is borne, for the same sonnes sake is true and perfect glory yeelded vntoo God: not only for that he is God, wyse, righteous, and a Judge: but also for that hee is mercyfull, and certeynly accepteth vs for hys sonnes

sonnes sake, and rewardeth vs with eternall life. This glorie doo neyther heathen men, nor Turkes, nor hypocrites, but onely they that beleeue in the sonne that is borne to vs & gyuen to vs, yeelde vnto God.

2 In earth peace, that is too saye, men haue God reconciled and fauourable to them, & mainteyne mutual loue among themselues. Peace.

3 Too men gladnesse, that is too saye, although mysteries and distresses befall them, yet are theyr hartes quiet and merie, and rest stedfastly in this soueraine goodnesse, that the sonne is borne to vs and giuen to vs. Gladnesse.

THE CONCLVSION.

In the knitting vp, let the three places be repeated, and let a thanksgiuing bee added for the sending of the sonne, and a prayer, that God will vouchsaue to gather a Church to his sonne among vs, and kindle our myndes and hartes with his holy spirit, so as wee may looke somewhat more deepely into this wonderfull deuise of our redemption, and magnifie it with thankfull hartes.

Vppon Christmas day.

The Epistle. Hebr. i.

GOd in times past diuersly & many waies spake vnto the fathers by Prophets: but in these last dayes he hath spoken vntoo vs by his own sonne, whō he hath made heire of al things, by whō also he made the worlde. Which sonne beyng the brightnes of his glory, & the very image of his substance, ruling all things with the woorde of his power, hath by his own person purged our sinnes, & sitteth on the right hand of the maiestie on high, beyng so much more excellent than the Angels, as he hath by enheritaunce obteined a more excellent name (than haue they.) For vntoo which of the Angels saide he at any time, Thou art my sonne, this day haue I begottē thee? And agein: I wil be his father, and he shalbe my sonne. And agein when he bringeth in the first begotten sonne into the world, he saith: And let al the Angels of God worship hym. And of the Angels he sayth: He maketh his Angels spirits, & hys ministers a flame of fire. But vnto the sonne he sayth: thy seat (o God) shalbe for euer and euer.

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The ſcepter of thy kingdome is a right ſcepter. Thou haſt loued righteouſneſſe, and hated iniquitie. Wherfore God euē thy God, hath anoynted thee with Oyle of gladneſſe aboue thy fellowes. And thou Lord in the beginning haſt layd the foundation of the earth, And the heauens are the woorkes of thy handes. They ſhall periſh, but thou endureſt. They all ſhall wax old as dooth a garment: and as a veſture ſhalt thou chaunge thē, and they ſhalbe chaunged. But thou art euen the ſame, and thy yeeres ſhall not faile. Vnto which of the Angels ſayd he at any tyme: Sit on my right hand, til I make thyne enemies thy footſtoole? Are they not all miniſtring ſpirites, ſent too miniſter for their ſakes which ſhall bee heires of ſaluation?

The diſpoſement.

The Epiſtle pertaineth too the kind of caſes that teache. The partes of theeſe places are two.

1 A deſcription of the perſon of the Sonne of GOD our Lorde Jeſu Chriſt.

2 A gathering togyther of the witneſſes which confirme that Chriſt is more excellent than the Angels, and ſhewe the difference betweene Chriſt and the Angels.

The firſt place.

Chriſts appearyngs to the Fathers in old tyme.

IT is a great and wonderful benefite of the ſonne of God, and woorthy to be ſet out continually with thankfull mynde and voyce, that of his exceedyng goodneſſe, commyng foorth from his ſecret dwelling place, he diſcouered hym ſelfe to mankynde by aſſured and open teſtimonies. Yea, euen he hym ſelfe clothyng hym with a viſible ſhape or forme of the manhood that was to bee taken vpon hym afterward, talked with the firſt men, and the reſt of the Fathers, face to face: & with his owne mouth reuealed the promiſe of grace, whereby the firſt Parentes were receyued, oftentymes renewing the ſame in his communications had with Abraham, Iſaac, Iacob, Moſes, Dauid, Eſay, Ieremie, Daniel. &c. and at the length, in the yeare of the worlde. 3962. was borne Man of the virgin Mary, and many yeares togither ſowed the doctrine of his Goſpel among men, & confirmed it with myracles. Of this exceeding great benefite, this Epiſtle maketh mention at the beginnyng, and afterwarde ioyneth thereunto

unto a description of the sonne of God our Lord Jesus Christ.

A description of the second person in the Trinitie.

The sonne of God is the second person of the Godhead, begotten of the euerlasting Father, and is the substantial and ful image and brightnesse of the eternal father, more excellent than all the angels, by whom al other things in heauen and earth are created and preserued. The which sonne tooke mans nature of the virgin Mary, so as God and Man are one person Jesus Christ, who by hym selfe through his passion and death hath clenzed our sinnes, and being rayled ageyne, sitteth at the right hand of the Father, and giueth remission of sinnes, righteousnesse, and eternal lyfe, to al that flee to hym by fayth.

Proues of Christes Godhead.

This ordinarie description of the person of gods sonne, maye by good learning bee buylded out of the testimonies of this first Chapter too the Hebrewes. For, that the sonne of God is a person of the Godhead distinct from the father, it is manifestly confirmed by the xliiii. Psalm. The Lorde euen thy Lorde hath anoynted thee wyth the oyle of gladnesse. Also: This daye haue I begotten thee. Therefore is hee God, and a person distinct from the father that begetteth hym.

That hee is begotten of the father, the very name of Sonne declareth, and so doth the saying of the second Psalme, This day haue I begotten thee.

That hee is the substantiall and full image of the father, it is manifest, in that hee is termed the expresse image of the fathers substance.

The Greeke woord Apaugasma, signifyeth the brightnesse that issueth from another lyght. Therefore like as lyght and the brightnesse that issueth from the lyght are alwayes together: so the father and the sonne are coeternall.

That he hath created all things and sustayneth all things, it is manifest by this saying: Who he hath made heyre (that is to say Lord) of al things, by whom also he made the worlde, that is to say, al things in the world. By him were al things made. My father worketh euen vnto this houre, and I also worke. Iohn. 1. Iohn. 5.

Bearing, (that is to saye carying, vpholding, and maynteyning) all thynges by the woorde of his power, that is to saye, by hys almightie woord.

That he tooke vppon him mannes nature, he wyll shewe more at large in the second Chapter. Here he setteth forth but the chiefe office and

and benefite of Christ, for which he became man, when he sayeth, By himself purged he our sinnes.

This short saying conteyneth a summe of the whole doctrine of the Gospell, concerning Christes benefites, concerning forgyuenesse of sinnes, or iustification.

The Lawe purgeth not, ne taketh away sinnes, but encreaseth sinne, and maketh it out of measure sinfull. Rom. 7.

The sacrifices of the Leuites purged not sinne, but were figures of Christes sacrifice.

Christ onely purgeth sinne.

Our owne woorkes and Monkish ceremonyes purge not sinnes. Only Christ by himself, (that is too say, by the sacrifice of his body offered vpon the altar of the crosse,) hath purged vs, and hath for euermore made perfect those that are too be sanctified, as is said afterward in the 7. 9. and 10. Chapters. And 1. Iohn. 1. The bloud of Christ the sonne of God cleanseth vs from all sinne, and iustifieth vs, and maketh vs heires of euerlasting saluation and glorie. For wee shall bee glorified with Christ who sitteth at the right hand of the Maiestie, that is too say, reygneth in equall power and Maiestie with the eternall Father.

The. ii. Of the difference betweene Christ and the Angels.

TDo the intent this thing may bee the more euident, first let the definitions of them bee vnderstood.

VVhat Angels bee.

Angels are spirituall substances created by God after hys owne image, and ordeyned too sing glory too G O D on high, and too bee Mynisters vppon earth, of the Church or of the heires of euerlasting saluation.

The description of the Sonne of God, is recited a litle afore.

Vna inter ppm et angs. 1. Ppm filium

By these descriptions and the testimonies cyted in the text of the Epistle, seuen differences may bee gathered.

1 Christ is verely and by nature the Sonne of God, begotten of the substance of the eternall Father. Psalm. 2. This day haue I begotten thee. 2. Reg. 7. I will bee a Father too hym, and he shall bee a Sonne too mee.

The Angels are not verely and by nature the Sonnes of G O D, but only by adoption or grace. *Ergo*, Christ farre excelleth all the Angels.

2 Xpm̃ invocandum.

2 Inuocation is an honour too bee attributed onely too God the searcher of hartes, according too this saying: Thou shalt worship the Lorde thy God: and in generall, whosoeuer is worshipped, is better than he that worshippeth: But God commaundeth that Christ shal bee called vpon, yea euen of the Angels: Psal. 96. Worship yee him all yee Angels of God: Ergo Christ is both God, and also farre more excellent than all the Angels.

3 creato3 rosi et terra.

3 Christ is the maker of Heauen and Earth. Psal. 101. Thou O Lord hast founded the Earth from the beginning.

Angels are substances created, as Psal. 103. is said: Which makest thine Angels spirits, and thy Ministers a flame of fire, that is too say, cleere substances, which in sheerenesse, force, nimblenesse, and swiftnesse, are lyke too fire.

4 Xpc sempiternum.

4 Christ is an euerlasting King, bearing a rightfull Scepter, and iustifying all that flee vntoo hym. Psal. 45. Thy throne O God endureth for euer and euer, the scepter of righteousnesse is the scepter of thy kingdome. But the Angels are but onely the seruauntes of this king, and impart not their righteousnesse vntoo any others.

5 Xpus naturaliter.

5 Christ is verely and naturally the Sonne of God, Psalm. 45. O God (Christ,) thy God (the eternall Father,) hath annoynted thee with the oyle of gladnesse for thy fellowes sakes. Now the Angels are not God, but creatures.

6 unctus plenitudine spus.

6 Christ is anoynted with fulnesse of the holy Ghost, too the intent he may annoynt his felowes, that is too say, the rest of the members of the Church.

The Angels are not annoynted with fulnes of the holy Ghost, neyther can they of their owne power anoynt others, & garnish them with the giftes of the holy Ghost.

7 sedet ad dexteram dei patris.

7 Christ sitteth at the right hand of the eternall Father, that is too say, reygneth in equall Maiestie and glorie with the euerlasting Father.

The Angels sit not at the right hand of the Father, ne reygne in equall power with the eternal Father: but are the Mynisters of Christ and of the whole Church, pitching their tẽts round about all those that feare hym, according as is sayde more at large concerning the office and benefites of the holy Angels, vppon S. Michaels day.

The

The second Epistle. Titus iij.

BVt after that the kyndnesse and loue of our saui-
our God too manwarde appeared: not of the
deedes of ryghteousnesse which we wrought, but
of his mercie he saued vs, by the fountaine of the
newe byrth, and with the renewing of the holy
Ghost, which he shed on vs abundantly, thorowe
Iesus Christ our sauiour, that wee once iustifyed by his grace,
should bee heyres of eternall lyfe, thorowe hope. This is a true
saying.

The disposement.

IT perteyneth to the kind of caces that instruct. For it is a doctrine concerning the benefits of our Lord Iesus Christ the sonne of God, borne to vs and giuen to vs, comprehending a summe of the Gospel concerning our iustification and saluation.

Now forasmuch as there is no wisedome more needefull and profitable for mankind, neither any other good thing greater and too bee sought of men with more earnest desire and endeuour, thā the doctrine that concerneth the maner and meane how to attayne euerlasting life and saluation: Let the doctrine of this Epistle be with singular heede and diligence fastened in the innermost closets of mens hartes. For the righter consideration and weying wherof, I wil reduce the same to the accustomed places of instruction or orderly questions.

The definition of saluation.

This word Saluation comprehendeth al the good things that God bestoweth vpon his Churche for hys sonnes sake which was giuen to vs and borne too vs of the virgin Marie: that is to wit, forgiuenesse of sinnes, attonement with God, deliuerance from Gods wrath, from sinne, from death, and from the Deuils tyrannie: the gift of the holy Ghost, regeneration and renewing of our nature, abolishment of sinne and death, and restorement of righteousnesse, lyfe, and endlesse ioy. Al these benefites dooth Paule meane in this place, when he sayth: he saued vs. And the Angell in the first of Mathew: Thou shalt call hys name Iesus, for he shall saue his people from their sinne.

Paule distinguisheth the partes of Christes benefites intoo twoo mēbers, which cleaue together as it were the cause & the effect, name-

ly,

ly, righteousnes and lyfe: these things repeteth he in sundry woords. We are iustified (that is too saye, wee obteyne forgyuenes of sinnes, and are accepted for righteous) through his grace or free good will: and are made heirs of euerlasting lyfe. The same Paul had said a little before, that wee are saued by the washing of regeneration, (that is too say by Baptim, wherwith wee are dipped in token of remission) and by renewing of the holy Ghost, by whom a new lyfe and righteousnes is kindled in our harts. Righteousnesse and life are the sum of Christs benefites.

The cheefe efficient cause of our saluation, is God regenerating vs, iustifying vs, and receyuing vs too the inheritaunce of euerlasting life, of his exceeding great goodnesse and loue towards mankind, and of his free mercie and grace. The efficient cause of saluation.

And the woords are pithie and effectuall wherwith Paule describeth the efficient cause of our saluation, in this place. The greeke woord Chrestótes, signifieth properly goodnesse, coueting too doo good, and too profit all men of a free good will. It commeth of the woord Chraomay, which signifieth too vse: and therupon commeth Chrestós, which signifieth such a one as willingly and easely yeeldeth hymselfe vnto other men to vse hym: such a one is Christe, in deede a good man, yea a common good thing. Philanthropia, louingkindnesse, betokeneth not only a courtesie and gentlenes to speake vnto, or a myldnesse in ordinarie meetings in countenance, in speech, and in outward behauiour: but especially a burning loue towardes mankind, which the sonne of God hath vttered by this notable warrantyse, in that he hath by euerlasting and indissoluble bond, coupled to hymselfe the masse of our nature, and is becomme our Emanuell and and brother, flesh of our flesh, and bone of our bones, and vndertooke the most bitter tormentes of death for vs. Of this louing kindnesse is spoken. 1. Iohn. 4. Herein is the louing kindnesse of GOD towardes vs made manifeste, that he hath sent his only begotten sonne into the worlde, that wee might lyue through hym. Also Christe, Iohn. 3. So God loued the worlde, that he gaue hys only begotten Sonne, &c. Goodnesse. Louing kindnesse. 1 2

Eleos. Mercy, is too bee touched with the feeling of another mans miserie, too succour the distressed, & too asswage and take away their miseries of a freehearted goodnesse and pytifulnes, which executeth not the sharp extremity of the law.

Therefore, albeyt that all calamities, death, and euerlasting tormentes

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torments (to which we are subiect by reason of sinne) be most rightful punishments: yet notwithstanding God of his exceedyng goodnesse pitying vs, is in deede sory for our losse (like the louyng harted father that is striken with great griefe for the miserie of his sonne,) and of his wonderful gentlenesse & mercy helpeth vs, and by sending his sonne, (who for vs was borne, crucified, and raised from death agayne) hath restored vnto vs righteousnes, and euerlasting saluation.

Grace, Grace signifieth the free goodwyl or fauour, of the mercy of God, receiuyng vs for his sonnes sake.

Our Mediator or spokesman. The forcyng cause, or the Mediator and spokesman that moueth God to bestowe euerlasting saluation vppon vs wretches and vnwoorthy, is the onely Sonne of God our Lorde Iesus Christe, who by his byrth hath deliuered vs from the Diuelles power, and boutsaued to become the Sonne of Man, that hee myght make vs the sonnes of God, and hath taken vpon hym the shape of a seruaunt, that hee myght set vs at libertie: And by dying, vanquished death, that he might giue to vs mortal wightes, immortalitie, lyfe, and glory euerlasting.

This man alonely dooth truely possesse the name of Iesus, or of the Sauiour of mankynde: neither imparteth hee this his honour to any creature, to any vertues, or to any deserues of ours. And lyke as the Arians by taking away the glory of Godhead from Christ, or the Heathen by geeldyng the same honour to their feyned gods, doo commyt horrible reproch agaynst Christ: euen so also doo they sinne righe horribly, which to our owne good woorkes (be they neuer so good) or to the merites of Saintes, impart the honour of iustification and saluation, which is to bee attributed all whole vnto Christe onely, and surmise these thyngs to bee also necessary vnto saluation. For although wee doo some woorkes of righteousnesse, (like as the righteousnesse of Aristides, surnamed the righteous, of Phocion, of Aecus, and of others is commended too bee more beautifull than the morning and euening Starres:) yet are these deedes of righteousnes in no wyse deserts of eternal saluation, but are slight shadowes of outwarde discipline, defiled with much foule filth of sinne, which is purged onely by Christ.

Who they be that dishonor Christ.

Our owne righteousnes is of no desert

The instrumentes of saluation. The instrumental causes, or the meanes by which God offereth, applyeth, and performeth vnto vs euerlastyng saluation, and all the benefites of his sonne, are the Gospell, which is the power of God

to

to saluation, to euery one that beleeueth, and the sacrament of Baptim, which is the Lauer of Regeneration, and renuance by the holy Ghost. For in as much as al men by their carnal byrth, are borne defiled with sinne, and be the children of wrath, and endelesse damnation, Ephes. ii. Psalm. li. it is not possible for vs to become the chyldren of God, and heyres of eternal saluation, vntyl we be borne anewe, or begotten ageyn, (that is to say, obteine forgiuenes of sinnes for Christs sake) and adopted into the place of children, and heritage of Gods kingdome.

Nowe, the holy Ghost begetteth vs againe by two meanes: by the word, or glad tidings concernyng Christ, and by the sacrament of Baptim, as is said Ephes. v. clensing it by the washing of water in the worde.

And the instrument in vs wherby we receyue the eternal saluation offered vs in the worde and the sacraments, is onely fayth, which is in any wise to required in the vse of the sacraments, as it is clearly sayd: Whosoeuer beleeueth, and is baptised, shalbe saued. Also, Yee are saued by grace through faith, and not by workes. And it is a known rule, that not the sacrament, but the fayth of the sacrament iustifieth. And therfore in this place, must fayth needes be comprehended also. He hath saued vs, (that is to wyt, which beleue) by the washing of the new byrth. Faith the instrumēt wherwith wee take holde of saluation.

The effect of iustification, is the remyng of nature by the holy Ghost poured out richly vpon vs, who by litle and litle abolisheth and mortifieth the sinne that remayneth in vs, and our false opinions, and our sinful inclinations and affections: and kindleth in our mynde a newe light of the true knowledge of God, and in our wyll and hart a newe righteousnesse or loue of God and our neighbour, or a newe obedience towardes al the commaundementes of God. Of this renewment, Paul reasoneth more at large, Ephes. iiii. Coloss. iii. and. ii. Cor. iiii. and spectally, Rom. vi. Renewment of nature. 1

An other effect is lyke euerlasting, or the manifest and perfect acknowledgement of God and our Lorde Iesus Christe, and a sounde and perfect obedience or righteousnesse without any sinne, or blemishe: and a true and vnspeakeable ioye in GOD, vtterly voyde of all sorowe and griefe. The begynnyng and first fruites of which life, is the renewment of the holy Ghost: but the perfection & fulnes of it is yet hoped for, & shal most assuredly be performed. Therfore sayth Paule, The effects of iustification. 2

Paule, that wee may become heires of eternal lyfe, according too our hope, it is a sure saying, &c.

Then let vs gyue thankes with our whole heart too the Sonne of God our Lord Iesus Christe, for that he hath brought vnto vs these so great good things by his birthe: and let vs pray vntoo hym with earnest sute, too kindle the fulnesse of faithe in our hartes, that they may bee quyte out of doubt, that it is a faithfull saying, and may embrace it with most stedfast faith, and attayne the inheritance of eternal saluation.

The thyrde Epistle. *Tit. ij.*

FOr the grace of God that bringeth saluation vnto al men, hath appeared, and teacheth vs that wee shoulde deny vngodlynesse, and worldly lustes, and that wee shoulde liue sober mynded, righteously, and godly in this present worlde, looking for that blissed hope and glorious appearing of the mighty God, and of our Sauiour Iesu Christ, which gaue hym selfe for vs, to redeeme vs from al vnrighteousnesse, and to purge vs a peculiar people vnto hym selfe, feruently giuen vnto al good woorkes. These things speake, and exhort, and rebuke with al commaundyng. See that no man despise thee.

The disposement.

It perteyneth to the kynd that instructeth.

For in most learned wise, and in singular lightlomnes of woords, it setteth foorth a briefe doctrine concernyng good woorkes, which must of necessitie followe the fayth that receyueth the benefites of Christ borne to vs, and gyuen to vs.

The openyng of this Epistle maye bee diuided intoo three places

i. A definition

1. A definition and the specyall kyndes of thynges that are good woorkes in deede & acceptable too God, that is too say,
   - too renounce
     - vngodlynesse and worldly lustes
   - too lyue
     - Soberly.
     - Uprightly.
     - Godlyly.
2. The forcing causes which ought too stirre vp euery man too the study of vertue and the exercise of good woorkes.
3. The efficient and finall causes, or how good woorkes maye bee doone, and how they may please God.

The first place.

THe grace of our sauiour Christ hath shined vnto all men, not that they should by abyding in darkenesse through ignorance of God, of sinne and of death, wallowe in all lustes and wickednesse: but that by the abolishment of sinne and death, they should begin a newe and a ryghteous lyfe agreeable with the will and woorde of God. Good woorkes must followe iustification.

No doubt therefore, but man being iustified and saued by fayth through the free mercy of God for Christes sake, ought of necessitie from thencefoorth too shun sinne, and to begin a new lyfe agreeable with the lawe of God.

And these are true principles. Newe obedience is of necessitie and of duetie. Good woorkes are needfull, according as Paule expresly sayth: Wee must needes obey: And in this place he sayth, that the sonne of God is therefore borne for vs, and giuen for vs, that (sinne being abolished) we should follow good woorkes.

Good woorkes or new obedience.

And he defineth good woorkes or newe obedience, (by the priuation or taking away of the contrary, and by a distribution) too bee the renouncing or shunning of vngodlynesse and worldly lustes, and too lyue soberly, vprightly, and godlily.

The woord Vngodlynesse, comprehendeth all sinnes repugnant to the commaundementes of the first table: that is to wit, Epicurish carelessenesse, and contempt of the wrath, iudgement, and woorde of God: Epicurish and Academicall doubtings, Idolatrie, superstition, distrust, presumption, and such other. Vngodlinesse. 1

Worldly lustes conteyne all the corrupt inclinations and sinnes of the second table, the welspring wherof is concupiscence, according as is sayd in an olde verse: *Of all misdoing and offence, the welspring is con* Concupiscence or lustfulnesse 2.

is cõcupiscence. And it is most manifest, that the more part of miseries and mischeeues doe grow of a desier of excellencie, honor, riches, reuengment, pleasures and lustes that are in al mankind.

The kindes of good workes he deuideth into stayednesse, righteousnesse, and godlynesse.

1. Stayednesse. Stayednesse (which of the Greekes is called Sophrosyne, and of the Latines modestie, frugalitie or temperaunce,) signifieth not only a sobernesse or sparenesse of diet in meate and drinke, but also a mastering or bridlinge of al the affections and motions of the minde and body, in behauiour, in gesture, in talke, in apparell, and in all other thinges.

2. Righteousnes. Righteousnesse includeth within his compasse, an vniuersal obedience to the magistrates and lawes, and the other vertues of the second table.

3. Godlynesse. Godlynesse conteyneth the vertues of the first table, as the true knowledge of God, louingnes, hope, inuocation, thankesgiuing, patience, and such other. And so Paul hath comprehended the duties of all vertues, or all good works, in three words.

Of the second.

Or 4 causes. The causes that moue to good workes.

THe forcing causes that must stirre vp euery man too the studie of vertue, and the exercise of good workes, are in the Epistle reckened too bee foure.

1. Gods commaundement. The first is Gods commaũdement, teaching vs & most streightly charging vs too renounce or shun vngodlynesse and sinful lustes, and too liue soberly, vprightly, and godlily

2. Hope of glory The second, is blissed hope of the appearing of the great God & of our sauiour Iesus Christ, who at his glorious cõming to iudge the quicke and the dead, shall giue most ample rewardes to the godly Sainctes, that haue liued soberly, vprightly, and godlily in this present world: and shall with euerlasting punishment ouerwhelm the vngodly, which haue abandoned themselues to worldly lustes in this lyfe.

3. of sinne. The third, is the finall cause for which Christ was sent, the sonne of God our Lord Iesus Christ was therefore borne, and rose ageyne, not that wee myght welter in our sinnes, and from henceforth still defile our selues with the foule filthinesse of our misdeedes: but that he myght redeeme vs and set vs free from all vnrighteousnesse, &

thai

that sinne and euerlasting death myght bee taken from among vs: and that wee being clensed from sinne, (not only by imputation of rygh-teeusnesse, but also by beginning too putte away sinne it selfe) shoulde from henceforth earnestly, and with a singular loue and ardent zele doo good woorkes, and serue God in all ryghteousnesse and holynesse before him all the dayes of our lyfe. This matter is intreated of at length by Paule. Rom. vi.

The fourth cause is of the nature of correlatiues, that is, of things that haue relation one too another. The Church is the people of purchase, or the peculiar and proper people of God, chosen out of the rest of mankinde, and halowed too the one Lord God: *Ergo*, the Church must with singuler zele obey, and doo the things that are acceptable too this her redeemer and Lord. Thankfulnes 4.

It is thought that the Greeke woorde Periousion answereth too the Hebrew woord Segula, which in Exod xix. is translated a holy people, and in Psal. cxxxiiii. possession, and in Pet. i. Ep. ii. chap. the people of purchase, that is too say, a people purchased and redeemed with the bloud of Christ, that they should be his proper and peculiar people.

3 How good woorks may be done, and how they may please God. Although that the outward limmes (as the eies, the tongue, the hands. &c.) may after a manner bee brideled by mannes diligence and by the proper strength of mannes will: so as they may doo honest and iust woorkes, and not fall into manifest offences forbidden by the lawe of God (according too that which is sayd in the former Epistle. Tit. iii. not by the woorkes of righteousnesse which wee our selues dyd:) yet notwithstanding, the inwarde obedience and the obedience that pleaseth God, the true feare of God, the true trust in Gods mercy, the true and earnest calling vppon God, true pacience and stedfastnesse in bearing out aduersytie and death, cannot bee performed, except the will (which is a prisoner and bondsaue too sinne) bee set at libertie and ayded by Christ, according as Christ him selfe sayth, without mee yee canne doo nothing. And in this place Paule sayth expresse, that Christ hath redeemed and clensed vs, too the intent wee shoulde followe good woorkes. How woorks become good.

Therfore in the accomplishment of good works, there meet three causes. The first and principall is Christ, redeeming and clensing vs

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1 Christes working in vs by his spirit. from all iniquitie, & by his holy spirit kindlinge in our mind the light of true acknowledgment of God, and mindfulnesse of Gods commandement concerning true obedience to be performed vntoo him, mouing, enforcing and helping the will, that it maye be able too obey Gods commaundement.

2 By his word. The second cause is Gods word, by which Christ is effectual in instructing vs to renounce all vngodlines & worldly lustes, and to liue soberly, vprightly, and godly.

3 By mannes willingnes. The third is the mynde and will of man, not striuing ageinst Christ, when he teacheth vs and ruleth our members, that they may yeeld themselues in righteousnesse to God, vnto sanctification. Also for this Christes sake, our own good works please God, although they doo not as yet fully satisfie Gods law, but bee toyned with great weaknesse & vncleannesse of nature remaining in vs. For as the person of man becommeth good, righteous, and acceptable too God, only through fayth for Christes sake, who gaue himself for vs. &c. so the workes that are wrought by a person that is iustified and reconciled to God, doo please God, not for their owne worthinesse, but through the grace of God which worketh saluation too all men, or for Christes only sake through faith, as is said Heb. xiii. By him do wee offer the sacrifice of praple alwayes vnto God. And i. Pet. ii. Offer yee spiritual sacrifices acceptable too God through Iesus Christ.

Vppon the day of S. Stephen the first Martyr.

The Epistle. *Actes. vi. and. vij. Chapters.*

AND Stephen full of fayth and power, did great woonders and myracles among the people. Then there arose certayne of the Sinagogue: which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia and Asia, and disputed with Stephen. And they could not resist the wisdom and the spirit with which he spake. Then sent they in men, which said: we haue heard him speake blasphemous words ageinst Moyses

Moſes, and ageinſt God. And they mooued the people and the Elders and the Scribes: and came vppon him and caught him, & brought him to the coũſel, & brought forth falſe witneſſes which ſayd: This man ceaſeth not too ſpeake blaſphemous woords ageinſt this holy place, and the law: for wee heard him ſay: This Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gaue vs. And all that ſat in the counſell, looked ſtedfaſtly on him, and ſaw his face as it had bin the face of an Angell.

The. vij. Chapter.

THen ſayd the cheef Preeſt: is it euenſo? And hee ſayd: yee men, brethren, and fathers, herken. The God of glory appeared vntoo our father Abraham whyle he was in Meſopotamia, before he dwelt in Charran, and ſaid vnto him, come out of thy Countrey, and from thy kinred, and come intoo the lande whiche I ſhall ſhewe thee. Then came hee out of the lande of Chaldey, and dwelt in Charran. And after that his father was deade, he brought him from thence intoo this land in which yee nowe dwell, and hee gaue hym no inheritaunce in it, no, not the bredth of a foot: and hee promiſed that he would gyue it to him too poſſeſſe, and too his ſeede after him, when as yet hee had no childe. God veryly ſpake on this wiſe, that his ſeede ſhould bee a Soiourner in a ſtrange Lande, and that they ſhoulde keepe them in bondage, and entreat them euell. 400. yeares. But the nation too whome they ſhall bee in bondage, will I iudge ſayd God. And after that, ſhall they come foorth and ſerue mee in this place. And he gaue him the couenant of Circumciſion. And hee beegatte Iſaac, and cyrcumciſed hym the eyght day, and Iſaac begatte Iacob, and Iacob the twelue Patriarkes. And the Patriarkes hauing indignation, ſolde Ioſeph intoo Aegypt. And God was with him, and delyuered hym out of all hys aduerſities, and gaue hym fauour and wiſedome in the ſyght of Pharao King of Aegypt. And he made him gouernour ouer all

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his houſholde. Then came there a dearth ouer all the land of Aegypt, and Canaan, and great affliction, that our Fathers found no ſuſtenance. But when Iacob heard that there was corne in Aegypt, he ſent our Fathers firſt. And at the ſecond tyme Ioſeph was knowne of his brethren, and Ioſephs kindred was made knowen vntoo Pharao. Then ſent Ioſeph and cauſed his Father too be brought, and all his kin, three ſcore and fifteene ſoules. And Iacob deſcended into Aegypt, and died both he and our Fathers, and were tranſlated into Sychem, and were put in the ſepulcher that Abraham bought for moneye, of the ſonnes of Emor, at Sychem. But when the tyme of the promyſe drewe nyghe (which God had ſworne too Abraham) the people grewe and multiplyed in Aegypt, till another kyng aroſe which knewe not of Ioſeph. The ſame delt ſubtylly wyth our kynred, and euyll entreated our Fathers, and made them too caſt out theyr young children, that they ſhoulde not remayne alyue. The ſame tyme was Moyſes borne, and was acceptable vntoo God, which was nouriſhed vp in his fathers houſe three monethes. When he was caſt out, Pharaoes daughter tooke him vp, and nouriſhed him vp for hyr owne ſonne. And Moſes was learned in all manner wyſedome of the Aegyptians, and was myghtye in deedes and in woordes. And when he was full fortye yeeres olde, it came intoo his hart too viſit his brethren, the children of Iſraell. And when hee ſawe one of them ſuffer wrong, hee defended him, and auenged his quarell that had the harme doone too him, and ſmote the Aegyptian. For he ſuppoſed his brethren would haue vnderſtand, howe that God by his handes ſhould gyue ſaluation vnto them. But they vnderſtood not. And the next daye, hee ſhewed him ſelfe vntoo them, as they ſtroue,, and would haue ſette them at one ageyne, ſaying: Syrs, yee are brethren, why hurt yee one another? But hee that did hys neyghbour wrong, thruſt him away, ſaying: who made thee a ruler and Iudge ouer vs? What, wilt thou kill me, as thou diddeſt the Aegyptian yeſterdaye? Then fled Moyſes at that ſaying, and was a ſtraunger in the lande of Madyan, where he begatte twoo ſonnes. And when fortye yeares were expired, there appeared vntoo him in the wildernes of Mount Syna, an Angell of the Lorde in a flame of fyre in a buſhe. When

Moyſes

Moyſes ſawe it, he woondred at the ſyght. And as he drew neer too beholde, the voyce of the Lord came vntoo him: I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Iacob. Moyſes trembled and durſt not beholde. Then ſayd the Lord too him: Put off thy ſhooes from thy feete: for the place where thou ſtandeſt is holy ground. I haue perfectly ſeene the affliction of my people which is in Aegypt, and I haue heard their groning, and am come downe too delyuer them. And now come, and will ſend thee intoo Aegypt. Thys Moyſes whom they forſooke, ſaying: who made thee a Ruler and a iudge? The ſame GOD ſente both a Ruler and a delyuerer, by the handes of the Angell whiche appeared too hym in a buſhe. And the ſame brought them out, ſhewyng woonders and ſignes in Aegipt, and in the red ſea, and in the wilderneſſe .xl. yeares. This is that Moyſes which ſayde vntoo the children of Iſraell: A Prophet ſhall the Lord our GOD rayſe vp vntoo you of your brethren, lyke vntoo mee, hym ſhall you heare. This is hee that was in the congregation, in the wilderneſſe with the Angell (whiche ſpake too hym in the Mount Syna) and with our fathers. This man receyued the woord of lyfe too gyue vntoo vs, too whom our fathers woulde not obey, but caſt it from them, and in their hartes turned backe agayne intoo Aegipte, ſaying vntoo Aaron: Make vs Goddes too goe before vs. For this Moyſes that brought vs out of the Lande of Aegypte, we wote not what is become of hym. And they made a Calfe in thoſe dayes, and offered ſacrifice vntoo the ymage, and reioyſed in the woorkes of their owne handes.

Then GOD turned hym ſelfe, and gaue them vp, that they ſhould woorſhippe the hoaſte of the ſkye, as it is written in the booke of the Prophets. O yee of the houſe of Iſraell, gaue yee tooo mee ſacrifices and meate offerings by the ſpace of fortie yeeres in the wilderneſſe? And yee tooke vntoo you the Tabernacle of Moloh, and the Starre of your GOD Rempham, (figures w hich ye made) to woorſhip them. And I will tranſlate you beyond Babylon. Our fathers had the Tabernacle of witneſſe in the wilderneſſe as hee had appoynted them, ſpeakyng vntoo Moyſes that hee ſhould make it accordyng to the faſhion that he had ſeene. Which tabernacle alſo, our fathers (that came

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after) brought in with Ioſue intoo the poſſeſſion of the Gentiles, which God draue out before the face of the fathers, vntoo the dayes of Dauid: which found fauour before God, and deſired that he myght finde a tabernacle for the God of Jacob. But Salomon built him an houſe. Howbeit he that is higheſt of all, dwelleth not in Temples made with handes, as ſayth the Prophet: Heauen is my ſeate, and earth is my footſtoole, what houſe will yee builde for mee, ſayeth the Lorde? Or what place is it that I ſhoulde reſte in, hath not my hande made all theſe things? Yee ſtifnecked, and of vncircumciſed hartes and eares, yee haue alwayes reſiſted the holye Ghoſte: as your Fathers dyd, ſo doo yee. Whiche of the Prophets haue not your Fathers perſecuted? and they haue ſlayne them whyche ſhewed before the comming of that Iuſte, whome yee haue nowe betrayed and murthered. And yee alſo haue receyued the Law by the ordinance of Angels, and haue not kept it.

When they herd theſe things, theyr harts claue aſunder, and they gnaſhed on him with theyr teeth. But hee beeyng full of the holy Ghoſt looked vp ſtedfaſtlye wyth hys eyes intoo heauen, and ſawe the glorye of God, and Ieſus ſtanding on the ryght hand of God, and ſayde: Beholde, I ſee the heauens open, and the ſonne of manne ſtanding on the ryghte hande of GOD. Then they gaue a ſhoute wyth a loude voyce, and ſtopped their eares, and ranne vppon hym all at once, and caſte hym out of the Citye, and ſtoned hym. And the witneſſes layde downe their clothes at a young mans feete named Saule. And they ſtoned Stephen calling on, and ſaying: Lord Ieſus, receyue my ſpirite. And kneeled downe, and cryed wyth a loude voyce: Lord laye not this ſinne too theyr charge. And when he had thus ſpoken, he fell aſleepe.

The diſpoſement of the accuſation of Stephen, and of his defence, out of the readings vpon the Acts of the Apoſtles.

The ſumme of the accuſation may bee included in this Syllogiſme.

IT is a blasphemie too teach, that the lawe of Moyses giuen by God himselfe iustifyeth not, but is to be abolished togeather with the temple and the rites of the sacrifices and all the politicke ordinances of Moyses.

The poyntes wherof Steph is accused.

Stephen teacheth that the Law and sacrifices of Moyses are not needfull too the attaynement of forgiuenesse of sinnes and euerlasting sauation, nor the cheefe woorshipping of God: but that they and the whole common weale of Moses, and the temple shal decay together:

Ergo, Stephen is giltie of blasphemie and treason, and is too bee stoned to death according to the Lawe, Leuit. 14.

Against this so heynous accusation, Stephen hauing his hearte and countenaunce cleered with the light of God, maketh a long defence, wherein hee aunsweared too the *Maior* or fyrst part, denying it too be blasphemie, to teach, that the law of Moyses iustified not, and that the Ceremonies and sacrifices of Moyses are not the true and cheefe woorshippyng of God, and that the rites of Moyses togeather with the common weale and temple must bee doone away.

Therefore, the summe of Stephens answeare for his defence, may be included in foure Syllogismes.

The .i. Of iustification.

RIghteousnesse and eternall saluation is bestowed after one selfsame manner vpon the fathers, Abraham, Isaac, Jacob, and al holy men, in all times of the world.

The Fathers Abraham, Isaac, and Jacob, &c. obteyned forgiuenesse of sinne, and euerlasting saluation, not for the law and sacrifices offered in the temple, which at that time were not yet ordeyned: but only by the promise of the blessed seede which they tooke hold on by faith:

Ergo, wee also are made heires of righteousnesse and euerlasting saluation, not by the Law and sacrifices of Moyses, but by that only seede of Abraham that was promised, euen our Lord Iesus Christ, according also as Peter witnesseth afterward: we beleeue that we are saued by the grace of our Lord Iesus Christ, like as our fathers were saued also.

Hereuppon it is rightly concluded, that the Ceremonies of Moyses,

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ſes, or the law and ſacrifices of Moyſes are not needefull to ſaluation.

The.ii. Of the promiſes.

Atteynement of Gods promiſes.

ALl Saincts muſt needes obteine the principall promiſe made to al the Saincte. For otherwiſe the promiſe were in vaine, and too no purpoſe.

Unto Abraham and the other Fathers was giuen promiſe of bleſſing and of the inheritance of the land of Canaan, and yet Abraham obteyned not ſo much as one foote breth of the land at any tyme in poſſeſſion:

Ergo, the bleſſing that was promiſed too Abraham was another thing than this bodyly common weale, and ſacrifices of Moyſes: that is to wit, forgiuenelle of ſinnes, and the true and euerlaſting good things.

The.iii. Of the true worſhipping of God.

Worſhipping of God.

THe principall worſhipping of God is alwayes one, and common to all the Saincts, throughout all times of the world.

The Fathers Abraham, Iſaac, Jacob, and Joſeph, did doubtleſſe worſhip God aryght, and yet obſerued not the Ceremonies of Moyſes Lawe, which at that tyme was not yet deliuered, ne offered ſacrifices in the temple, which was not yet at that tyme buylded:

Ergo, the Moſaicall Ceremonies and the ſacrifices that are offered in the Temple of Hieruſalem, are not the true and cheefe worſhipping of God, accordyng as the Prophet ſayth: I will haue mercy and not ſacrifice, and the knowledge of God, rather than burnt offerings.

The .iiij. Of the abrogating of the law and common weale of Moyſes.

The inſtitution of a newe law.

MOyſes himſelfe ſayth: The Lorde our God ſhall rayſe vp vntoo you a Prophet from among our brethren, Heare yee hym: Whoſoeuer ſhall not heare that Prophete, I wyll bee reuenged.

uenged of hym.

But nowe is that Prophete come, that Moyses promysed, whiche teacheth playnely, that the Lawe and Ceremonies of Moyses are not necessarye too iustifycation and saluation:

Ergo, he is to be heard, or it is to be beleeued for a certaintie, that the law is abrogated.

Or let the Argument bee framed in this wyse.

Chriſte (whom Moyses hymselfe commaunded to bee heard) is the ende of the Lawe, for the Ceremoniall and politike lawes and all the common weale of Moyses was ordeyned too thys ende, that it myght bee the seate of the Churche, and a place for Chriſt too be borne in, and that it should ceasse assoone as Chriſt was exhibited.

Chriſt whom Moyses (in the.xviii. of Deut.) commaundeth too be heard, is nowe exhibited:

Ergo, the Lawes of Moyses toogeather with his common weale and Temple shall bee abrogated: and that too thys ende, that the very same dooing awaye of it may beare witnesse, that the Messias which was promised too the Fathers, is already exhibited: and that the Lawes of Moyses are not necessary to saluation.

Thys is the summe of Stephens long oration, whiche comprehendeth the cheefe Articles of the Chriſtian doctrine. Of which thynges the full exposition maye bee fetched out of my wrytings that conteyne the summe of the doctrine, and of my expositions vppon Genesis and Exodus, the notablest Storyes of which bookes, Stephen cyteth, for the most part in this Oration.

Of Stephens Martyrdome.

MArtyrdome signifieth witnesbearing, whereby wee witnesse before other men, not only in woyce, but also with our bloude, and by our death, that the doctrine of the Gospell concerning the sonne

VVhat martyrdome is.

lome of God our Lord Iesus Christ, is certayne and vndeuydable, & neuer shrinke from our confession of the true doctrine, for all the most bitter hatreds, terrours, and bodily torments in the world: to this end that the true knowledge of God may bee preserued, and the certeintie of the true doctrine and the fayth of others that bee of the weaker sort may bee confirmed, and finally, that it may bee a witnesse of the iudgement to come, and of the endlesse immortalitie and glorye of the Saincts.

The partes of martyrdome.

The parts of martyrdoome may be called the confession of the true doctrine which is made with the mouth: and the sufferance or torment of the body, and losse of lyfe, for a mans stedfastnesse in standing too the true and vncorrupt doctrine of Christ.

Confessors.

Commonly they make difference, that those are confessors, which haue indured hatred, terrours, imprisonments, and some other hurts of the body for cõfessing Christ, but yet haue not been put to death, as the holy men Athanasius, Paphnutius, Macarius, Iohn Fredericke Duke of *Saxonie*, Luther and such others.

Martyrs.

And those are martyrs that haue spent theyr bloud, and theyr lyfe, in their confession, as Saint Stephen, the most of the Apostles, Ignatius Bishop of *Antioche*, who was cast vntoo beastes by Traiane, Attalus, who was rosted vpon a spit at *Lyons*, in the time of the Emperour Antony Vere: Vincẽt, who was most cruelly rent in pieces in *Spayne*, by Diocletian: Laurence, who was broyled vpon a greedyron by the Emperour Decius: Boniface Bishoppe of *Mentz*, who was put to death by the *Friselanders*, the yeere of Christ. 775. Iohn Hus: And in our dayes many are slayne for the truthes sake, and by cruell woundes doo purchase a noble death.

The efficient causes are.

The holy Ghost.

FIrst, the holy Ghost the comforter, who releeueth our infirmitie, and kindleth in our hartes a mindfulnesse of Gods most streight commaundement too prefer our profession before lyfe and all worldly things: and of the promises of lyfe and glory that shall ensew. Agayn, he addeth strength to the will and hart, that they may bee both willing and able to endure bodyly punishments, reproch, and death for our professions sake.

Gods woord.

Secondly, the woord of God, which both enioyeth profession, and threatneth the renouncers with most sore menaces of casting awaye for euer,

for euer, and offereth promises of life, glory and crowne euerlasting, too those that constantly professe Christs truth. Matth. 10. He that denyeth mee before men, him will I also deny before my Father which is in heauen. 2. Cor. 4. The lightnesse of affliction for the twincling of an eye, purchaseth an euerlasting weyghtinesse of glory. Psalm. 115. Precious in the sight of the Lord, is the death of his Sainctes. 2. Timoth. Now is there a crowne of ryghteousnesse layed vp for mee.

Thirdly, mans minde thinking vppon Gods commaundement and the promises of the Crowne of eternall glory, wherewith the constant witnesses of the true doctrine shall bee adorned: And hys wyll and hart which (through the help and furtherance of the holy Ghost) beleeueth the promises, and conceiuing an assured hope of immortalitie and glory euerlasting, endureth death quietly and with a cheereful mind, as is said of Stephen: *He went reioycing in his breste, and through strong hope his harmes suppreſt.* Mans mind.

Besides these three causes of stedfastnesse common to al Martyrs, there is another also in Stephen the first Martyr, namely, the singular comfort by beholding the Sonne of God, who shewed hym selfe visibly vntoo hym. By which shewing wee also may learne this, that the Sonne of God sitting at the right hand of the Father, is not vterly gone away from the Church, but is in deede present with it, regarding it, comforting it, defending it, and helping it, like as hee is here present with Stephen at his death, refreshing and strengthning him by shewing himselfe to him, that he may with a glad and cheerefull mind suffer death for Christs quarel, and receiue a crowne of glorye that shall neuer wither. Christ is alwayes with his Church.

The matter whereabout Martyrdome is occupied, is the true and vncorrupt doctrine set foorth in the Gospell, concerning the person and benefites of Christ, and concerning the true woorshyping of God. For (as sayth Apollinaris) whereas Christs truth is not, there is no true Martyrdome. And the saying of Peter is knowen: See that none of you suffer as a murderer or an euill doer, &c. and Augustins: Not what any man suffereth, but wherfore he suffereth is too bee considered. Also Ciprians: It is the cause that maketh a Martyr, and not the Martyrdome. Therefore are not madhaind fellowes too be honored with the title of Martyrdome, which are iustly put to death for their sedition and manifest blasphemies. The matter that maketh a Martyr.

The

The forme of Martyrdome is the confession of the truth, or the witnesse which is borne too the truth, both by the liuely voyce, and by bloudshed and death of the partie.

The endes and effects of Martyrdome are these.

Gods glory. First, Gods glory, which is set out and spred far abrode by the witnessebearing of the Martyrs.

Maintenance of true religion. Secondly, the preseruation of the true doctryne concerning God. For vnlesse there shoulde from tyme too tyme bee styrred vppe some Martyrs or witnesses of the true Doctryne, who in the persecutions of Tyrantes shoulde preferre the profession of the truth before theyr owne lyfe: within a whyle the true knowledge of GOD vppon earth would bee quite quenched with idolatry and errours.

Strengthening of the weake. Thirdly, that the weaker sorte are strengthened, and the Churche enlarged by the example of the constancie of the Martyrs. The Church was founded vppon bloud, and by bloud hath it encreased.

Certeintie of doctrine. Fourthly, that the deaths of the Martyrs may be witnesses of the certeintie of the doctrine of the Gospell: like as Stephen by his bloudshed and death, sealeth vp the doctrine concerning the Messias promised too the fathers, and now performed.

VVitnessing of the immortalitie. Fifthly, that they may be witnesse of the immortalitie, and of the iudgement to come, wherin Tyrants and Hipocrities shalbe cast into endlesse paines, and the holy Martyrs be honored with euerlasting rewards.

Retainemente of saluation. Sixtly, that the godly maye not loose the forgiuenesse of sinnes which they haue receyued, and the inheritance of euerlasting saluation, Math. 24. Hee that continueth too the ende, shalbe safe. Rom. 10. By the mouth is acknowledgement made too saluation.

Vertues that go with martyrdome. The Alyances or reygbeure vertues of Martyrdome, are Stedfastnesse, Stoutnesse in bearing out aduersities, Pacience, Continuance, and in especially earnest fayth, hope and calling vpon God.

Vyces that fight againſt martyrdome. The thing that fyghts agaynst Martyrdome, is reuolting, or renouncing of the true doctrine: which eyther proceedeth of an epicurish skornefulnesse and malice (as the reuoltyng of the Emperour Iulian)

Iuliã) or arpleth of fearfulneſſe & infirmitie of minde, (as the denial of Peter and of many others:) or elſe is committed in facte, as when thoſe that vnderſtande the true Doctrine of the Goſpell, are preſente at the Idolatrous ſeruice of the Maſſe, and diſſemble theyr meaning: or when wee beare about the Goſpell in our mouth, and yet aunſweare not too our profeſſion in lyfe and behauiour.

Vppon the Sunday next after Christmas day.

The Epiſtle. Gal. iiij.



NDI ſaye, that the heire (as long as hee is a chylde) dyffereth not from a ſeruaunte, though hee bee Lorde of all, but is vnder Tutors and Gouernours, vntyll the tyme that the father hath appoynted. Euen ſo wee alſo, when wee were Chyldren, were in bondage vnder the ordinaunces of the worlde: but when the time was full come, God ſent his ſonne made of a woman, and made bond vntoo the law, too redeeme them which were bond vnto the law, that wee through election might receiue the inheritance that belongeth vntoo the naturall ſonnes. Bycauſe yee are ſonnes, God hath ſent the ſpyrit of his ſonne intoo our hartes, which cryeth Abba, Father. Wherefore nowe, thou art not a ſeruant, but a ſonne: If thou bee a ſonne, thou art alſo an heyre of God through Chriſt.

The diſpoſement.

IT perteyneth to the kinde that inſtructeth. For it reckeneth vp in order the effects or cheefe benefits of the ſon of God, who is borne to vs, and giuen to vs: and he ſetteth them plainly out, by a ſimilitude taken of Seruants and Heires.

The cheefe benefits which the ſonne of God hath obteined for the Church

Church by his wonderfull birth, are foure.

1 Redemption from the curse of the Lawe.
2 Adoption to be the sonnes of God.
3 The giuing of the holy Ghost, who cryeth Abba father.
4 The heritage of eternall life.

Of these benefits will I speake in order and briefly. And I exhort the hearers too consider diligently and aduysedly, and too bestowe in the bottome of their hartes, this notable sentence which comprehendeth the summe of the whole Gospel. After that the fulnesse of the time was come, or after that the time appointed by the eternall purpose of God was fully come: that is too wit, the yeare from the creation of the world. 3962. God sent his sonne, borne of a woman, made vnder the Lawe, too the intent hee should redeeme those that were vnder the Lawe, that we myght receyue the adoption of sonnes. And bycause wee are sonnes, God hath sent the spirit of the sonne intoo our hartes, crying: Abba Father. Therefore thou art no longer a seruaunt, but a sonne. And if thou bee a sonne, thou art also an heire of God through Christ.

Nowe let vs first consider the notable recorde concerning the two natures in Christe. God sent his sonne borne of a woman. This Iesus borne of the Virgin Mary, is the only begotten sonne of God, and that, not by adoption, but by nature: *Ergo*, hee is by nature very God also, according as wee haue heard the other day of Christes birth out of the first Epistle the first Chapter too the Hebrues. And hereuntoo let vs adde the like sayings, Iohn. 3. So God loued the world, that hee gaue his onely begotten sonne. &c. and Iohn 1. Wee haue seene the glory of hym as of the fathers onely begotten. 1. Iohn. 4. Herein appeared the louingnesse of God, that he hath sent his only begotten sonne into the world, that we might liue through him.

Christ is very God.

This sonne of God was borne of a woman: Ergo, hee is by nature very man also. Paule taketh these woordes out of the first promise concerning Christ, made too Adam and Eue, The womans seede shall crush the Serpents head. And it is woorth the considering, that he sayth, *Of a woman*, that he might giue vs too vnderstand, that the sonne of God tooke vppon him mans nature of the substance of the Virgin Mary: and not that hee was sent downe from heauen

Christ is very man.

through

through the Virgin Mary, as through the pype of a conduit.

Heere ensueth a beadrol of the benefites which Christ hath brought vs by his birth.

MAde bond too the Lawe, too redeeme them that were vnder the Lawe. Exceeding great and vnsearchable wisdome is conteined in these fewe woordes. Which though wee be not able to perceiue throughly in this Dimnesse: yet is it to be vnfolded briefly, that the hearers may looke somewhat nearer vpon it.

Galath. 3. Paule sayth: Christ hath redeemed vs from the curse of the Lawe, and is become accursed for vs. For it is written, Cursed is euery one that abydeth not in all things that are written in the Lawe. Redemption.

For it is an euerlasting and vnchaungeable Maxime of Gods iustice, that men must eyther obey Gods Lawe without any sinne: or else by sinning become accursed, and so bee cast into eternall paynes. Therefore when as all whole mankynd was become subiect too the curse of the Lawe, too Gods heauenly wrathe, and too euerlasting damnation through sinne, Rom. 3. To the intent all mouthes might bee stopped. &c. It was decreed by the woonderfull aduice of the Godhead, that the sonne taking our nature vppon him, shoulde turne vppon himselfe the burthen of the Lawe, of Gods wrath, of sinne, and of eternall damnation, and paye the full raunsome for vs: lyke as if one were greatly oppressed with debt, or hyld prisoner in *Turkie*, and should bee set free by another that would vndertake eyther the burthen of the debt, or of prisonership for him, and paye his raunsome. Therefore vseth Paule in this place the woorde Raunsome, which is as much too say, as too buy a man out, by paying his full wooyth for him. Wee could not bee set free by our owne deseruinges, vertues, or welldoings.

Not Abel by his death, not the meekenesse and patience of Socrates or Phocion, not Royaltie, not power, not artillerie, not wealth could compasse thys thing. Onely wee may thanke God who hath gyuen vs victorie by our Lord Iesus Christ, who hath nayled the curse of the Lawe too hys Crosse. Coloss. 2. And hee shall saye too vanquishe death, Death, where is thy styng? Hell, where is thy victorie? The styng of Death is synne, and the power of synne is the Lawe. 1. Corinthians. 15. And Death vpd spread it selfe

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intoo all men, bycause all men haue sinne. But sinne is not imputed where there is no Lawe, &c. Rom. 5. All these mischeeues, that is too wyt, sinne, Gods wrathe, the curse of the Lawe, the Diuels Tyrannie, and endlesse damnation, hath the sonne of GOD (who is giuen too vs,) turned vppon hymselfe, and redeemed vs from these euyls, That wee by adoption myght receyue the heritage of sonnes.

Adoption. The second benefite is Adoption too bee the sonnes of God. The onely begotten and naturall sonne of God, begotten of the substance of the Father before all worldes, is our Lorde Jesus Christ. Iohn. 1. and, 3. 1. Iohn. 4. By and for this onely begotten sonne, are wee receyued too bee sonnes by adoption, whom the eternall father embraceth with fatherly good wyll for his beloued sonnes sake, as brethren of Christ, and heyres of the heauenly lyght, wisedome, ryghteousnes, and lyfe euerlasting. Than which benefite a greater cannot bee deuised. 1. Iohn. 3. See what a louyngnesse the Father hath bourhsaued vppon vs, too name vs the sonnes of God. Wyght deere beloued, Now are wee the Sonnes of GOD, and yet hath it not appeared as yet, what wee shall bee hereafter. But wee knowe that as soone as that shall appeare, wee shall bee lyke vnto hym, bycause wee shall see him as hee is. Iohn. 1. He gaue them power too become the Sonnes of God, as many as beleeue in his name. Math. 6. Our father which art in heauen.

And bycause yee are sonnes, GOD hath sent the spirit of his sonne intoo our hartes, crying, Abba father.

The gift of the holy ghost The thyrd benefite is the giuing of the holy Ghost, who kyndleth in our hartes the true callyng vppon GOD. Heere must the whole doctrine concernyng the holy Ghost bee repeated: what the holy Ghost is: howe great a benefite of God it is, that by his breth of hys owne breast hee imparteth hymselfe vntoo vs: what are the benefites or effectes of the holy Ghost: too whom hee is giuen: and howe he is forgone. Wee wyll rehearse the summes of this doctrine ageyne in the openyng of the Epistle vppon Whitsun sunday. One of the chiefe effectes or benefites of the holy Ghost, is true callyng vppon GOD. Therefore in Zachar. 12. Hee is called the spirit of thankfulnesse and prayer, that is too saye, a witnesse bearer in our hartes, that wee are accepted into fauour, and a kindler of true inuocation in our hartes, and of assuredenesse resting vppon God, and wayting

ting at Gods hand as at the hand of a kindhartted father, for helpe and deliuerance in all our sorowes and miseries.

Therefore art thou no longer a seruaunt, but a sonne. And if thou bee a sonne, then art thou also an heyre of GOD through Christ.

The fourth benefite is the inheritance of eternall lyfe, which shall bee the beholding of GOD, wherethrough the Churche (when it is rayled from death) shall see God face to face, and shall enioye Gods wysedome, lyght, ryghteousnesse, gladnesse, and lyfe for all euer. Too this hauen let vs haue an eye in the short race of this mortall lyfe, and let vs direct all the deuises, desires, and doynges of this lyfe, too the attaynment of the same. Inheritance of endlesse lyfe.

Vppon Newyeeres day.

The Epistle. Galath.

BVt before that fayth came, wee were kept and shut vp vnder the lawe, vntoo the fayth which should afterwarde bee declared. Wherefore, the Lawe was our schoolemaister vntoo the tyme of Christ, that wee myght be made ryghteous by fayth. But after that fayth is come, nowe are wee no longer vnder a schoolemaister. For ye are al the sonnes of God, by the fayth which is in Christ Iesus. For all yee that are Baptised, haue put on Christ. Now is there no Iewe, neither Gentill: there is neyther bond nor free: there is neither man nor woman: but yee are all one thing in Iesu Christ. If yee bee Christes, then are yee Abrahams seede, and heyres by promise.

The disposement.

IT perteyneth to the kynd that instructeth. For it setteth foorth a doctrine of three places.

1 Of Gods Lawe, and of the proper vses or effects of the Lawe.

2 Of the benefites of the Sonne of God our Lord Iesus Christ, who was gyuen too vs and borne too vs, which are the deliuerance of vs from the prison and maistership of the Lawe,

forgiuenesse of sinnes, adoption to be the sonnes of God, & the inheritance of euerlasting lyfe.

3 Of the Applying of the sonnes benefites: that is to say, of faith, whereby wee put on Christ, or are clothed with Christes righteousnesse, and are all made righteous and heyres of eternall lyfe as many of vs as beleeue, wythout any differener of Nation, of degree, or kynd.

First, Of Gods Lawe.

BEfore that fayth came, wee were kept shutte vp vnder the Lawe, &c.

A warning for Paules meaning.

First it behoueth the hearers to beare in minde, that Paule in this place dooth not put a difference betweene the tymes that were before Christes commyng, & after Christes comming: as though the Iewes before his cõmyng had had no more but the knowledge of the lawe, & had not knowne aught at all concerning Christ or the fayth in Christ. For Paule speaketh of the Churche of all tymes, in which both the doctrines (as well of the lawe as of the Gospell) are alwayes preached. And alwayes, in all the godly, before that fayth commeth (that is too saye, before the lyght of the true knowledge of Christ or of fayth is kyndled in the harte) the prison of the lawe is felte, in which all men are shut vp as prisoners of sinne, of Gods wrathe, and of eternall damnation, that they may attayne righteousnesse and saluation euerlastyng for Christes sake, onely reuealed in hys Gospell. This is the naturall exposition of the first sentence, before fayth came, they were kepte close prisoners vnto that fayth which was too bee reuealed. Now too the intent the doctrine of this place may be the easlyer considered, it must a little be vnfolded by putting it in too an order, and it is to be declared:

1 What the lawe is.
2 Which be the partes of the lawe.
3 What are the causes, and chiefly what bee the endes of the diets, and what are the duties of Gods lawe.
4 Of the abrogating of the lawe, or of the letting of the beleeuers free from the lawe.

Paule

PAule in this place nameth two vses or effectes of the law. The first is, that the lawe sheweth al men to be prisoners of sinne, of Gods wrath, and of endelesse damnation for sinne. Therefore doth the lawe iustifie or saue no man, as is sayd, Rom. 3. Too the intent al mouthes should bee stopped, and all the world bee made subiect vnto God, bycause that by the deedes of the lawe, no flesshe shall bee iustified in hys sight: For by the lawe commeth the knowledge of sinne. Rom. 5. & 7. By the lawe sinne aboundeth: by the lawe sinne is made out of measure sinfull. &c. In this prison of the lawe are all men hyld prisoners, before such tyme as comfort is kyndled in the harte through faythe. This prison dyd our first fathers feele when they were accused by the voyce of the lawe, vntyll fayth came, or vntyll there was gyuen a promise of the seede that should treade downe sinne and death, and breake vp the prison of sinne. This prison felt Dauid, when Nathan accused him to his face: Ionas, when hee was shut vp in the Whales belly: Ezechias, in his sicknesse: Daniell, in captiuitie. And finally, all the godly sustaine in theyr hartes the like dreadfulnesse, rysing of the feeling of Gods wrath shewed by the lawe, and of the consideration of the punishmentes that ensue, vntyll such time as fayth bee vnhealed and kyndled, whereby mennes hartes are sustayned and refreshed with healthfull comfort.

The working of the lawe.

Secondly.

The law is our schoolemaster vnto Christ.

THe dueties of a Schoolemaister are three. The first is to teach: the seconde to frame manners: and the third to chastice or punish the offenders. So the law of God, first teacheth vs concernyng God, that there is a God, and what manner a one he is, and what manner a one mans nature is by creation, & what was that image of God or originall righteousnesse in man, namely, an agreeablenesse to the lawe of God. It teacheth also of sinne, and of the penaltie of sinne, of the last iudgement, of the resurrectiō of the dead and the lyfe euerlasting, of outward discipline or honest gouernment of maners, and such other things.

The dueties of the lawe too teach vs too knowe God & our selues.

Secondly, it frameth our manners in thys outwarde and ciuill conuersation of lyfe. And it is as a rule of lyfe or good woorkes, in which those that are borne agayne, must shewe theyr obedience too

To frame our maners aright.

God. That thing may bee shewed according too all the hestes of the ten commaundements.

To correct offenders.

Thirdly, it chastiseth vs with the threates of Gods wrath and endlesse damnation, and it punisheth vs wyth death, sickenesse, and other mysceries, all which are sermons of the lawe, concerning Gods dreadfull wrath against sinne.

The law dryueth vs too Christ.

And the lawe is called our schoolemaister vntoo Christ, for three causes.

First, bycause the lawe shewing vs the hugenesse and horriblenesse of sinne, and by pronouncing vs subiect to Gods wrath and euerlasting damnation, driueth vs to seeke our Phisitian and helper the sonne of God, who alonely hath by his owne death taken away sinne and death, and deliuered vs out of the prison of the lawe.

In whome Christ is effectuall.

Secondly, bycause Christ orderly is effectuall onely in those that eschue the outwarde offences forbydden by the lawe of GOD, and frame theyr manners accordyng to Gods lawe: He is not effectuall in those that wittingly and willingly perseuer in outward offences contrarie to Gods lawe.

The lawe a shadow of things too come.

Thirdly, bycause the Ceremonies of Moyses were preachings or figures instructing the Church concerning Christes benefites, as the Lambe that was slaine for Passeouer, betokened Christ the Lambe of God which taketh away the sinnes of the world. All the Leuiticall sacrifices were sermons of Christes sacrifice.

Let yoong men beare in mynd this exposition of Paules, saying, The lawe is our schoolemaister vnto Christ, and so much the more let them looke that they frame their manners according to honest discipline, to the intent they shake not off the grace of Christ, but continue the Temples and dwelling places of God, that Christ may dwell in them and be workfull in them.

Vppon the Sunday next ensuing the Circumcision of our Lord.

In this Church of *Rostocke*, before noone, is expounded the storie of Christes Baptim out of the third Chapter of Mathew: & after noone, the Epistle Tit. 3. concerning the laner of regeneration and renewment by the holy Ghost. The disposement of which Epistle is receyued heretofore on the feast of Christes byrth.

The

The Epistle. Esay lx.



ET thee vp betimes and be enlyghtened O Hierusalem, for thy lyght commeth, and the glory of the Lord is risen vpon thee. For loe whyle the darknesse and cloud couereth the earth and the people, the Lord shall shew thee lyght, and his glory shall be seene vppon thee. The Gentyles shall walke in thy lyght, and kings in the brightnesse that springeth foorth of thee. Lift vp thine eyes and looke round about thee, al these gather themselues and come vntoo thee. Thy sonnes shall come too thee from a farre, and thy daughters shall gather about thee on euery side. Then thou shalt see and bee a flote, and thy hart shall wonder and bee enlarged, when the abundance of the sea shall bee turned vntoo thee, when the power of the gentiles shall come vntoo thee. The multitude of Camels shal couer thee, the dromedaries of Madian and Epha: All they of Saba shall come bringing golde and incense, and vttering the praise of the Lord.

The disposement.

Things to bee noted concerning the Epiphanie or twelfth day.

THis feastfull day which commonly is called the day of the three kings, was in auncient time named Epiphanie, that is to say, the feast of Christes appearing or shewing himselfe openly too the world. For they write, that as on this daye, being the .vi. of Januarie, (howbeit in sundry yeeres) both the starre appeared to the wise men or diuines of *Persia*: & Christ was baptised in Jordan, where the whole Godhead did shew it self openly by euident witnesse, so as the three seueral persons were seen and beheld by John Baptist: and also Christ vttered his owne glory by his first myracle at the mariage in *Cana* of *Galilie*, And therfore in the hymne of Sedulius, which begynneth, *O Herod wicked foe. &c.* they are ioyned all together.

And although it be a more likelihod, that the mariage in *Cana* was kept some other day: yet notwithstãding diuers old fathers are of opinion, that the selfsame day two yeres after Christ was borne, the wisemen came vnto him, & that the same day in the thirtyth yeere after hys birth, was Christ baptized also, according as Nazianzene of set purpose taketh vppon hym the storye of Christes baptim too expounde,

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vppon the daye of Epiphanie, which they name also the holyday of lyghtes. And Epiphanius in his disproofe of fond tales, the hundred foure score and seuenth page, hath noted many pleasant things woorth the knowing, concerning the time of the comming of the wyse men, and other storyes which bring singular lyght to the things that are declared by the Euangelistes.

And this Sermon of Esay is read vppon this day, bycause it seemeth to agree with the story of the wise men, which comming to *Hierusalem* by the light of a starre that went before them, offered gold and frankincense to Christ our Lord. Hereupon also peraduenture it might rise, that they were called kings, whereas they were not kings, but *Magies*, that is to say, priests and diuines of the *Persians*. Neyther is it certeinly known whither they were but only three, or mo, that came vnto Christ. And that they came not immediatly the .xiii. daye after Christes birth, both the length of their iorney sheweth: (for the neerest borders of *Persia* vntoo *Iewry* are two hundred and twentie *Germane* myles off from *Iewry*: And *Saba*, the head Citie of happie *Arabie*, is about two hundred and foure score myles from *Hierusalem*:) and also Luke the Euangelist manifestly proueth, who writeth that Christ the xxx. daye after, was offered in the temple, and borne in Simeons armes. Whereupon it followeth, he was not the same time a banished person in *Egypt*.

Of the wyse mẽ that came vnto Christ.

The time of their cõming.

Moreouer the names of the wysemen are pleasantly and learnedly deuised. Melchior, that is to say, a king of lyght, or a lyghtsome kyng. Balthazar, that is to say, a captayne or general of the warres. Caspar, a secretarie or Chauncelour. For these names betoken that the kyng with his Captaines and officers of courtes, or that the whole state of gouernment both of peace and warre, ought to serue Christ.

The names of the wise men,

But I wyll leaue these bymatters, and go in hand wyth Esays Sermon, which is woont too bee set foorth this daye in the Churche, which is altogether a prophesie of Christes kingdome. The chiefe places are three.

1 Of the person and benefites of Christ the king.
2 Of the multitude or Churche gathered together, of Iewes and Gentiles, which is subiect to this king.
3 Of the tributes, or dueties, and seruices which the Churche on hir behalfe doth yeeld and performe again to hir king Christ.

The

The Prophet beginneth with an exhortation, wherwith he prouoketh the whole Church & all men, too receyue Christ the king and light of the world reuerently, and too embrace his doctrine.

Get thee vp betymes: neglect not, despise not thy Lord and king Iesus Christ, bee not luskish or cold in hearing and learning his doctrine: but get thee vp betimes, that is too say, vse watchfulnes, diligēce, and earnestnesse, in hearing and mainteyning the doctrine of the Gospell: embrace thou Christ the light of the world reuerently and hartely, and endeuour too holde him fast. As is sayd, Ro. xiii. It is tyme for vs too ryse from sleepe, bycause saluation is neerer than when we beleeued. Earnestnesse in receyuing and keeping the truthe.

Bee enlightened. Heare, receiue, and embrace Christ the true light, which lighteneth euery man that commeth into this world, by which light, the true knowledge of God, true righteoulnes, and eternall lyfe is kindled in our hartes.

The first place is of the person and benefites of Christ.

Three notable names are gyuen vnto Christ in this prophesie, which learnedly describe and beautifully set out his person and benefites. The sundry names and glory of Christ.

For first he is named Lord or Iehoua, that is too say, in very deed and by nature God. Like as also in Ieremy the xxiii. and xxxiii. he is called the Lord our righteoulnes. Iehouah or Lord.

Secondly, he is called the glory of the Lord: first for his being, bycause he is the ful & expresse image of the euerlasting Father, representing & shewing the whole Father: as in the Epistle too the Hebrues, he is called the brightnesse of his glory, and the very image of the Fathers substance. Also Exod. xxxiii. Shew mee thy glory. And secondly, bicause that by his Gospell he procureth true and due glory too his eternall Father, according as the Angels sung whē Christ was born: Glory bee too God on high. The glory of the Lord.

The foundation of Gods glory, are the beeing and power of God. The bound thereof is our acknowledgement and setting of it foorth. Therefore, wee then yeelde true glory vnto God, when wee acknowledge and confesse, that God is: that God hath care of mankind: that God hath truly opened his wil to mākind in his woord vttered by his sonne: that God is wise, righteous, soothfast, free, chast, pitiful: that he VVat it is too gyue glory too God.

releaſeth vs our ſinnes, and receiueth vs when wee flee to his Sonne, of his owne free grace, and not for our worthineſſe or deſertes: that he harkeneth too thoſe that call vpon him: and that he ſaueth them for his Sonnes ſake who was borne too vs and giuen too vs.

This doctrine concerning the true acknowledgement of Gods being and will, and concerning the true ſeruices too bee performed too God, dooth the ſonne of God ſpred abrode among mankind by his miniſters, and boweth mennes mindes and hartes too the acknowledging of this doctrine, and too true obedience, that God may be magnified at many mennes handes with true glorye, which cannot otherwyſe bee yeelded vntoo God, but by acknowledging of Chriſte the lyght of the worlde. For although the heathen Philoſophers, and the Hipocrytes doo after a ſort graunt that there is a GOD, and that the wicked are puniſhed: yet yeeld they not too God his true and full glory, bicauſe they are ignorant of Gods will diſcloſed in his Goſpell.

Why Chriſt is called our light.

Thirdly, Chriſt is called our light, bicauſe that in the harts of men who erſt were ouerwhelmed with the miſt of ignorãce of God, of ſin, and of death, he by his Goſpell kindleth the light of the true knowledge of God, true comfort, righteouſnes and eternall lyfe, by which light they are defended agaynſt death, ſinne, the Diuels tirannie, and endleſſe damnation. Iohn. i. The Sonne of God is the true light which lyghteneth euery man that commeth into this world. Iohn. viii. I am the light of the world. Eſay. xlix. I haue giuen thee too bee a light to the Gentiles, that thou maiſt bee my ſaluation too the endes of the world. Alſo Eſay. ix. The people that walked in darkneſſe hath ſeene a great light. All whole mankind, Kings, Princes, Philoſophers, Wiſemen, and Learned mẽ, euerichone of them walke in moſt thicke darkneſſe, ouerwhelmed with ſinne & death, ſo long as they are without Gods woord: vntill the ſtarre that appeared to the wiſe men, (that is too wit the woord of God) doo riſe in their hartes, and woorke euerlaſting lyfe and righteouſnes in them.

The ſecond place, concerning the Church of Chriſt gathered of the Iewes and Gentyles, or concerning the calling of the Gentyles.

Who are the true Church.

The true Church or people of God are all thoſe, that with ſtedfaſt fayth embrace the light of the world our Lorde Jeſus Chriſte, or which

which beleeue in Chriſte: not only Iewes borne of the offspring of Abraham, dwelling at Hieruſalem, which had the Lawe gyuen by God himſelf with notable ſignes and wonders, and the ſtate of gouernement ordeyned by the voyce of GOD, and the keeping of the promiſes concerning the Meſsias, which were from tyme too tyme renewed and alwayes preſerued in this people: But alſo the Gentiles that walke in the light Chriſt, that is too ſaye, which are lightened with the true knowledge of Chriſte, and by fayth receiue forgiueneſſe of ſinnes, righteouſneſſe, and life euerlaſting, offered too all Nations in the promyſe of grace made vntoo Abraham. Heere may the whole doctrine concerning the Church and the calling of the Gentiles, bee repeted out of Rom. ix.x.xi.xv. Ephe.ii. Act.x.xv. &c. Eſay.ii.xi. xlii.xlix.li.liiii.lv.lvii.&c.

For vppon ſingular forecaſt did GOD put a difference betweene the Iewiſh people and the Gentiles, by Circumciſion and other Ceremonies deliuered in the Lawe of Moyſes, for this cauſe cheefly, that the true Church of God the piller and ſeate of the true doctrine concerning God and his ſonne our Lord Jeſus Chriſt, might be knowen and ſeene with mennes eyes. For inaſmuch as it is his will that euery man which is too bee ſaued, ſhould bee graffed intoo the Church, and ioyned too Chriſte by the Myniſterie of his Goſpell: he choſe a certeyn people, in which the promyſes concerning Chriſt ſhould bee preſerued, and Chriſte the redeemer bee exhibited, and teach, and woorke miracles, and bee made a ſacrifice, and bee ſeene ryſen agein from death. VVhy God dyd put a difference betweene the Iewes and the Gentiles.

Exceeding great therefore were the Pryuiledges of the Iewiſh people, whom God hath choſen too hymſelfe frō among all Nations, too bee his peculiar poſſeſſion, a Royall preeſthood, and a holy Nation: with whome he made a couenant with his owne mouth, and by Circumciſion, whome God had garniſhed with his owne woord, with his promiſes, with his Teſtamentes, with Fathers, Lawes, woorſhippinges, euerlaſting Preeſthood, and with the birth of Chriſte as touching the fleſh. The prerogatiues of the Iewes.

On the contrarie part, the Gentiles wanted all theſe good thinge, they were without Chriſte, ſtraungers from the ſtate of Iſraell, forreners from the Teſtamentes and promyſes, without hope and without GOD in the woorld. And therefore dyd the Iewes very farre The wretched ſtate of the Heathen.

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farre preferr themselues before the godlesse & Idolatrous Gentyles, and deemed that Christ togither with his kingdom and benefits, perteyned only too themselues. It is then an exceeding great benefite of God, that he hath called too the lyght of his Gospell, not onely the Iewes, but now also the Gentyles, Greekes, Arabians, Madianites, Nabathites, and others, according as they are diuided by distribution in this prophecie of Esay.

Gods vnchaungeable rule in calling men to saluation.

But in the doctrine of the calling of the Gentyles these three artycles are alwayes too be considered. First, that the promyse of the Gospell is vniuersall, and that God is not an accepter of personnes, but is indifferent too all men, according to that one rule expressed in the Gospell. This is the will of God, that euery one which beleeueth in the Sonne of God, should haue euerlasting lyfe, and that he which beleeueth not in the Sonne, should bee damned. This rule dooth God obserue without chaunge, in men that are to bee receiued too eternall saluation, or too bee cast away: neyther respecteth he any person, that is to say, he considereth not other byrals in men, perteyning nothing to this Rule, as riches, pouertie, learning, ignorance, power, Circumcision and such lyke. Secondly, the calling of the Gentyles putteth vs in mynd, that forgyuenesse of sinnes and eternall lyfe, are bestowed

Saluation is of free gift and not of desert.

vppon the beleeuers, of free gifte, and not for the woorthynes of their owne vertues or woorkes. For sith the Gentyles (which were defyled with Idolgaddings, lustes, and other sinnes,) forsaking their purpose of sinning, & fleeing vntoo Christ the Sonne of God, are receyued as wel as the Iewes, who had alwayes framed their cõuersation honestly, according to the rule of Gods lawe: it is an euident proofe that the Gentyles (who are signifyed vnder the shew of the vncleane beasts in the vision of Peter) are clensed from their sinnes, not by their owne power or woorkes which are wicked and damnable, but by fayth, through the free mercie of God for Christs sake only, as is said Actes. x. That which God hath clensed, call not thou common or vncleane. But God hath clensed our harts with the bloud of his Sonne through faith, as is sayd, clensing their hartes by faith. And. i. Iohn. i. The blood of the Sonne of God clenseth vs from all sinne. Thirdly, it gyueth vs to vnderstand, that Circumcision and the other ceremonies of Moyses Lawe, are not necessary to saluation.

The third place, They shall all come from Saba, bringing

gold

gold and frankincenſe, and ſinging prayſe vnto the Lord.

The true & cheefe ſeruice of God, are not the ceremonies of Moyſes, or the offerings and ſacrifices of beaſtes: but the ſpiritual holſts or ſacrifices of prayſe, that is to ſay, too preach the true doctrine concerning God, too call vppon God aright, too giue him thanks, too acknowledge hym, to diſproue falſe opinions, to imploy a mannes goodes about the maintenance of the Miniſterie and of the ſtudies of learning, and to direct all the purpoſes, practiſes, and deedes of our lyfe to the prayſe of God, as it is commaunded: Doo ye all thinges to the glorie of God. The true ſeruice or worſhipping of God.

Theſe cheef and hyghеſt ſeruices of God are ſhadowed in the very preſentes of the *Arabians*. For golde is a repreſentation of true doctrine and pure fayth: as it is ſayd in the Pſalme: The commaundementes of the Lord are more to be deſyred than gold and much precious ſtone. VVhat is repreſented by gold.

Frankincenſe is an image of true prayer and thankſgiuing, which mount vp too heauen, and refreſh God with a moſt ſweete and acceptable ſent, as is ſaid in Apocalip. v. They had vyols full of odours, which are the prayers of the Saincts. VVhat is repreſented by Frankincenſe.

The Altar of attonement is Chriſte our Mediator, by whom only God is pacified, and acceptable ſacrifyces are offered too God. For there is no Altar accepted of God, but only his Sonne Chriſt. Vppon this Altar let the Gentyles offer, not Rammes, or other dead beaſts, but ſpirituall ſacrifices, quicke, holy, and acceptable to God, which is their reaſonable ſeruice. Rom. xii. and let them glorifye and prayſe God for his mercy performed vntoo them. The Altar of attonement is Chriſt.

Vppon the firſt Sunday after Epiphanie.

¶ The Epiſtle. Rom. xij.

I Beſeche you therefore brethren, by the mercyfulneſſe of God, that yee make your bodyes a quicke ſacrifice, holy and acceptable vntoo God, which is your reaſonable ſeruyng of God, and faſhion not your ſelues lyke vnto this world: but be ye chaunged in your ſhape by the renuyng of your mynd,

mynd, that ye may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no man stande hygh in his owne conceyte, more than it becommeth him too esteeme of hymselfe: but so iudge of himself, that he bee gentle and sobre, according as God hath dealt too euery man the measure of fayth: for as wee haue many members in one bodye, and all members haue not one office: so wee being many, are one bodye in Christe, and euery man among our selues one anothers members.

The disposement.

The more part of the Epistles whose disposementes wee haue set out hythertoo, haue setfoorth the peculiar doctrine of the Gospell concerning the persone and benefites of Chryst, and concerning Iustification. Now those that followe, perteyne more too the doctrine of the Lawe, and comprehende preceptes of good manners, which must ensue the benefites of Chryst receyued by fayth. And these three Sundayes following, the whole twelfth Chapter of the Epistle too the Romanes is woont too bee expounded orderly in the Church. All the which is an exhortation conteyning precepts of all good morall woorkes, or of all vertues which God exacteth in his Lawe. But forasmuch as the orderly expositions of the vertues, distributed intoo the preceptes of the tenne commaundementes, are ioyntly recyted in a peculiar booke of Rules of lyfe: I will make no declaration at all of the vertues in this place, but onely expound the woordes and the phrases.

The first part of the Chapter which they reade on this day in the Church, conteyneth chefly twoo places.

1 A generall exhortation too new obedience, or too a lyfe conformable too the will and woord of God.
2 Of mylduesse and lowlynesse, and of the shunning of curiositie and statelynesse.

Of the first.

I Beseeche you brethren, that you make your bodyes, &c. It is a generall precept of new obedience conteyning the whole tenne commaun-

commaundementes, taken of an Antitheſis of the Leuiticall ſeruices or ſacrifices.

Make your bodyes, that is too ſay, dedicate yee too God, not the bodyes of beaſtes, as the Leuitical Prieſtes did, but your owne ſelues: Offer yee too God, your minds, your wils, your deuyſes, your ſtudies, your affections, and your dooings all your lyfe long: and ſo rule them, that they may pleaſe God.

A ſacrifice, that is too wit, ſet a part too holy vſes appoynted too the honour of God, as if he ſhould ſay, the Leuiticall Prieſtes offered beaſtes vnto God, but offer you too God, your owne minds, thoughts, ſtudies, and all your dooings: doo all things too his glorie: kill yee the remnantes of ſinne, lewd inclinations, and the affections yet ſticking in you: bee yee pacient in tribulation and tormentes, as Paule, Laurence, and Attalus were, who gaue their bodyes too bee offeringes or ſacrifices. A Sacrifice.

Quicke, not deade beaſts, but all your whole lyfe, and your ſelues, who ſhall liue for euermore. Quicke or lyuing.

Holy, Halowed by the holy Ghoſt, pure, and cleane, that is too wit, by imputation of Chriſt holyneſſe, and by begynning too bee holy. Holy.

Your reaſonable ſeruice. Let not your ſeruice bee brutiſh or vnreaſonable, ſuch as is the ſeruice of the Heathen that know not God, or of the ſuperſtitious, or of the Hypocrites, which haue no true reaſon lyghtened by the holy Ghoſt, nor true knowledge of God, nor true feare and fayth. But let your ſeruice bee reaſonable wherein your mynd may rightly acknowledge the beeing and will of GOD, and vnderſtand what ſeruices pleaſe God, and what woorkes pleaſe not. Let it haue the true feare of GOD, and true fayth. Let it not perſuade it ſelfe, that it pleaſeth GOD by the woorkes wrought. Reaſonable ſeruice.

And faſhion not your ſelues lyke vntoo this world. Bee not lyke vntoo this world: acquaynt not your ſelues with vngodlyneſſe, fleſhly careleſneſſe, vaynehope, nor with any of the leawd luſtes, affections, and wyckednesſes of the vngodly in this world. Worldlyneſſe.

But bee yee chaunged in your ſhape, by the renewyng of your mynd. Get yee new knowledge and new affections, as the feare of God, faith, louingneſſe, hope, patience, and ſuch others, in your harts, Renewment of mynd.

agreeable

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agreeable too the good and perfect will of God, which is uttered in the Lawe and the Gospell.

The second part: Of myldnesse, which brydleth statelynesse, curiositie, ouerweening of a mannes self, trust in a mannes owne cunning or policie, which maketh a man too take many thyngs vppon hym without callyng.

HEre would bee recited the whole doctrine of mildnesse and lowlynesse, & of the contrarie vices, out of the exposition of the vertues of the fourth and firste commaundementes.

For I say, that is, I warne you, yea and I hartely beseeche all and euery of you, in discharge of myne office and dutye which God hath commited vnto mee.

Myldnesse, Ouerweening, misweening and forweening.

That no man be wiser in his owne conceyt, than needeth. That no man haue a stately opinion of hymselfe, nor rashly and proudly misdeem other men, or deuise new interpretations and opinions of hys owne brayne, as Arius, the *Anabaptistes*, and all other Heretykes, are wyser in their owne concepts than they ought to be, and keepe not thēselues within the measure of faith, that is too say, within the bounds of Gods woorde. But beeing puffed vp with an ouerweening of theyr own wysedome, they coyne new opinions and suttletyes. Ageyn, they are proud, and attribute more to themselues in opinion, concernyng themselues and their owne sayinges, than is due too their infirmytie. And afterward in their dooinges, they vaunt themselues aboue their power, they thrust themselues into other mennes vocations, they reforme and rule other mennes matters, and they neglect their owne.

Christen wysedome.

Let him bee wyse according too myldnesse. The true and Christian wisdome, is too hold a mans self mildly with the boundes of the woorde, that is left vs by Christ, and to acknowledge God, and to obey him according to the woorde by him deliuered.

VVorldly wysedome.

All mans wisdome without Gods woorde, is (as Socrates sayeth in Plato) a doubtfull dreame. And the same Socrates sayeth, that therefore Apollo had iudged him wyse, because he knewe he was not wyse at all.

But the begynning or the summe of true wisdome is the feare of the

the Lorde. That is to say, the true acknowledgment, inuocation, and prayſing of the euerlaſting God, and of his ſonne our Lord Jeſus Chriſt, according to Gods woord, or the Goſpell taught by Chriſt

According as God hath dealt to euery man the meaſure of faith, Mannes bounds. Let euery man abyde within the bounds of fayth or of Gods woord, or of the whole doctrine of the Goſpel. And out of theſe let them not raunge vppon truſt of their owne wisdome.

Agayn, let euery man eſteeme of him ſelf according to the meaſure of his own gifts which he hath receyued, and let him imploy the ſame too the comon welfare of the whole body of the church, as in mannes body the giftes & offices of the whole body. This ſimilitude is handled more largely by Paule. i. Cor. xii. and Ephe. iiii. The ryght vſe of Gods gifts.

Vppon the ſecond Sunday after the Epiphanie.

The Epiſtle. *Rom. xij.*



Eeing that wee haue diuers gifts, according too the grace that is geuen vnto vs: if a man haue the gift of propheſie, let him haue it, that it bee agreeing too the fayth. Let him that hath an office, wait on his office. Let him that teacheth, take heed too his doctrine. Let him that exhorteth, geue attendance to his exhortation. If any man geue, let him doo it with ſingleneſſe. Let him that ruleth, doo it with diligence, If any man ſhew mercy, let him doo it with cheerfulnes. Let loue bee without diſsimulation. Hate that that which is euil, and cleaue too that which is good. Bee kinde one too another, with brotherly loue. In giuing honor, go one before another. Be not ſlouthfull in the buſines which you haue in hande. Be feruent in ſpirit. Apply your ſelues too the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Diſtribute vntoo the neceſsitie of the Saintes. Be ready to harbor. Bleſſe them which perſecute you: bleſſe I ſay, and curſe not. Bee merye with them that are merye, weepe with them that

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weepe, bee of lyke affection one towardes another. Be not high mynded, but make your ſelues equall too them of the lower ſorte.

*This Epiſtle cleaueth too the laſt that went before. And firſt it reckeneth vp the ſundry gyfts, and diuers kinds of charges, which God hath ordeyned in his Church, that they ſhould bee employed too Gods glory and the common profit of the whole Church, and not too the augmentyng of pryde and buſye meddelyng wyth manye thyngs.

Propheſie. Whether it bee propheſie according too the agreeableneſſe of fayth. Propheſie (as it appeareth by. i. Cor. xiiii. is in the newe Teſtament, the gift of the interpreting the Propheſies of the Scripture. Therefore he counſelleth them, that theyr expounding of the Scripture ſhould bee the agreeableneſſe of fayth, that is too ſay, that it ſhould agree wyth the whole doctrine of the Goſpell, or wyth all the Articles of the fayth.

Heretical propheſying Let this precept bee made manifeſt by examples. The interpretations which the Anabaptiſtes teach vppon the ſayings in the v. of Mathewe, concerning othes and not reuenging, doo fyght wyth the reſt of the Articles of Gods woorde, which expreſly alloweth lawfull othes, and the reuengement that is doone by Magiſtrates.

Papiſtical propheſying. The popiſh interpretation of this principle, wee are iuſtifyed by fayth, that is, by fayth countenaunced wyth loue, or by fayth and the reſt of the vertues ioyntly toogyther, agreeth not with the whole doctrine of the Goſpell, which manifeſtly auoucheth that wee are freely iuſtifyed by fayth only, for Jeſus Chriſt ſake, and not for any woorkes of our owne.

Miniſters. Or miniſtershyppe in miniſtryng. Theſe ſpeeches are clypt. The meaning of this is: he that is a miniſter of the Church or a Deacon gathering and diſtributing the almeſſes of the Church, lette him miniſter in ſuch wyſe as he ought too doo. This ſentence therefore enioyneth faythfulneſſe and diligence in all partes of the miniſterie.

Teachers. Or he that teacheth, in doctrine. Let the teacher of the Goſpell in Church or in ſchoole, teach aryght, and let him faythfully ſpred abrode true doctrine concerning God. i. Tim. iiii. Take heede too thy doctrine. This precept may bee amplyfyed by diſtribution, and may bee briefly ſpoken of all the articles of Chriſten doctrine.

Or

Or he that exhorteth, in exhortation. Exhortation too repentaunce and all good woorkes is one of the kindes of Ecclesiasticall sermons. i. Tim. iiii. Giue diligence too reading and exhortation. Tit. i. Let him bee able too exhort by sound doctrine. Exhortation.

He that giueth, let him doo it with singlenesse. That is too say, he that bestoweth vppon his hearers eyther doctrine, counsell, or money, let him doo it wyth singlenesse, and wyth ryght hart in deede. Let him marce nothing, let him looke for nothing in rewarde or recompence. How to giue.

Let him that ruleth, doo it with diligence. Whether hee bee a temporall or spirituall gouernour, let him in his office bee heedeful, diligent and faythfull, like Iosaphat. ii. Paralip. xix. who was diligent in all partes of gouernment. Hee ordered Churches, ciuill iudgement and consistories, and made warres. &c. Paule is a diligent teacher. How to rule.

Our Princes neglect the cheefest partes of their office, namely, the care of Churches, of iudgements, of discipline, of studies, and of doctrine, the defence of innocentes, and the punishment of offenders. And eyther they are slouthfull, or busie about moonesshine in the water, or els they doo hurtfull things, they builde, they hauke and hunt, they make great shewes and feastes, and they mooue vnnecessary warres. God graunte there be none such in England.

He that sheweth mercy, let him doo it with cheerefulnesse. This precept is of mercy and benefiting, which must proceede from a cheerefull, and welwilled minde. God loueth a cheereful giuer. How to shew mercy.

Let loue be vnfeyned. Heere followeth a register of preceptes concerning the dueties of loue, or concerning all vertues, the declaration of whiche maye bee fetched out of my little booke of the rules of lyfe. Lone towardes ones neyghbor or true friendship.

The loue of a mannes neyghbour comprehendeth all the vertues of the. v. vi, and. vii. commaundementes. But in especially vntoo friendshippe is the first sentence to bee applyed: let loue be vnfeyned. That is to say, let your good will toward your friends and generally toward your neyghbour, be true, vncorrupted, and vncounterfetted: let it not ryse of an eupll cause, but let your wyls bee coupled or knyt together in the loue of goodnesse.

Bee kinde one too another with brotherly loue. Let there be among Christians as amõg brethren, true goodwil & kindnes, that is to say, natural and earnest loue, such as parents are woont too beare Brotherly loue

toward theyr children. For God hath put a naturall louing kindnes or charyneſſe into the hartes of fathers and mothers, too the intent to put vs in minde of his loue toward his owne ſonne Ieſus Chriſt, and towardes vs his ſonnes by adoption, and to the intent they ſhould bee as bondes of alyance and mutuall good will betweene man and man.

Reuerence. In giuing honor, go one before an other. Reuerence is a vertue of the fourth commaundement, acknowledging Gods giftes in other men, and yeelding to them theyr place and honour, and by the example of it ſelfe alluryng others too myldneſſe and reuerence. The twoo vyces that beſette it, are flatterye or ſoothing, and pryde or diſdaynefulneſſe.

Diligence. Bee not ſlouthfull in that ye take in hand. Diligence is a vertue of the fourth Commaundement, executyng the labours agreeable to a mans vocation, faithfully, diligently, and conſtantly. The vices that beſet it, are ſlouthfulneſſe or reſtineſſe and ouerearneſtneſſe, or to much medling.

Zele. Be feruent in ſpirit. A zele burning in the loue of God and of ryghteouſneſſe, and being angry with all thoſe that deface Gods glory, pertayneth too the firſt commaundement and the fifth. The vices that beſette it, are fumiſhneſſe or rygorouſneſſe, and coldeneſſe or plyableneſſe.

Taking of time. Apply your ſelues to the tyme. It is a kynd of wiſedome which neglecteth not occaſions offered, to diſpatch a mannes matters well, and conſidereth what thing, with what perſons, what tyme, and in what place it may bee earneſtly purſued and obtayned: howbeit ſauing alwayes our duetie to God, the ſtedfaſtnes of our profeſſion, and honeſt diſcipline.

Hope. Reioyce in hope. Hope of eternall lyfe certaynly promiſed for Chriſtes ſake, and the looking for aſſwagement of the miſeries in this lyfe according too Gods will, dooth ſingularly ſuſteyne, cheere, and ſtrengthen mennes hartes. Rom. v. and. viii. And Nazianzene: nothing is woont too cheere vs ſo much as a good conſcience and and a good hope. The vices that beſet it, are deſpaire, preſumption, and the fooliſh and vayne hopes of men.

Patience. Be patient in tribulation. Pacience agayne pertayneth too the firſt precept. The vices that beſet it, are impatiencie and wilful ſtubbornes. As for example, the ſtubbornes of Seruetus, and of

the

the Anabaptists.

Continuing in prayer. The true calling vpon God, belongeth to the first and second commaundement. The vices that encounter it, are omitting to cal vpon god, or nonprayng and heathenish babling without fayth, and all false Inuocations or misprayings. Prayer.

Distribute to the necessity of the Saincts. Doing of good turnes perteyneth to the seuenth commaundement. The vyces that encounter it, are harmefulnesse, grippleness, and wastefulnesse. Liberalitie.

Be ready to harbour. Hospitalitie perteyneth too the seuenth commaundement. The vyces that encounter it, are harborlessnesse, nygardship, and lauishnesse. Hospitalitie or house keeping.

Bliss them that persecute you. Meekenesse is a vertue of the fifth commaundement, repressing wrathfulnesse and desyre of reuenge, and laying aside hatred and grudge, for God and the common quyetnesse sake. The vyces that encounter it, are hatred, desyre of reuenge, spytefulnesse, reioycement at other folkes harmes, and sheepishnesse. Meekenesse.

Be mery with them that be mery. Fryendlinesse is a vertue that wisheth well too the good, and reioyceth in their good successe. The vices that encounter it, are enuiousnesse, spytefulnesse, and lightnesse of beleefe. Friendlynesse or gladsomnesse.

Weepe with them that weepe. Pytyfulnesse is a vertue of the fifth commaundement, which is touched with the feeling of good mens misfortunes, and helpeth those that are in distresse. The vyces that encounter it, are crueltie, reioycement in other folkes harmes, and fond pitie. Pitie.

Be of lyke affection one to another. Desyre of concord or peaceablenesse, is a vertue of the fifth commaundement. The vices that beset it, are quarelousnesse, debatefulnesse, and lazynesse. Concorde.

Be not highminded, But make your selues equall too the lower sort. Lowlinesse and mildenes are vertues of the first and fourth commaundement: The vices that encounter them, are pryde, and feyned holynesse. Lowlynesse & mildnesse

Concerning these vertues and the vices that encounter them, there are measurable expositions set out wyth good sentences and examples in my little booke of rules of lyfe, which I would wish to be added to the disposements of the Epistles, in the end of this booke.

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Vppon the third Sunday
after the Epiphanye.

The Epistle. Rom. xij.

BE not wyse in your owne opinions. Recompence too no man euyll for enyll. Prouyde aforehande thinges honeste, not onelye beefore God, but also in the syghte of all menne. If it bee possible (as much as is in you) lyue peaceably wyth all menne. Dearelye beeloued, auenge not your selues, but rather gyue place vntoo wrath. For it is wrytten, vengeance is myne, and I wyll rewarde sayth the Lorde. Therefore, if thine enemye hunger, feede hym: if hee thyrst, gyue hym drynke. For in so dooing, thou shalt heape coales of fyre on hys head. Bee not ouercome of euill, but ouercome euyll with goodnesse.

HE proceedeth in the register of precepts of vertues or good woorkes, by the exercise whereof Christen folke must shewe their obedience too Godward.

Mildenesse. 1 Bee not wise in your owne opinions. Mildenesse and willingnesse to be taught, not chalenging greater wisedome too it selfe, than is agreeable too ones infirmitie, nor trusting in ones owne gifts, but hearing others and giuing place too suche as gyue good aduice, is a vertue that pertayneth too the fourth and eyght precept of the tenne commaundements. The vices that encounter it, are pryde, stiffenesse of opinion or wilfulnesse, and Academycall doubtyng.

Meekenesse. 2 Render too no manne euill for euyll. Meekenesse repressing desyre of reuenge. The full doctrine of thys vertue is woont to bee recited in the openyng of the fyfth commaundement.

Shunning of stumbling blockes. 3 Prouide things honest in the syght of all menne. Warenes of eschuing stumbling blockes whiche wythdrawe the myndes of the weake from the true doctrine. Now an offence or stumblyng-blocke, is a false doctryne, or a mysbehauyour in lyfe, whiche impeacheth Gods glorye and other mennes saluation, eyther bycause it seduceth, or bycause it gyueth occasion of sclaundering the Gospell and the Churche, or els bycause it prouoketh other too doo lykewyse. Too this poynte maye all the whole doctryne bee referred whiche is set

is set forth in the place that concerneth offences. Which the meaning of this Epistle agreeth the saying of Christ, Mat. 5. Let youre light so shine before men, that they seing your good workes, may glorify your father which is in heauen.

4 If it be possible, as much as in you is, haue peace with all men. The desier of peace perteineth too the fifte commaundement.

5 Auenge not your selues, but giue place to the wrath, that is to wit, of God. Unto the fifth commaundement of the ten, perteineth meekenesse, whiche repressеth anger and desyre of reuengement, giuing place too the wrath of God, who eyther by himselfe without meane, or by the Magistrate, punisheth wronges. For in the chapter following, Paule establisheth the vengeaunce that is doone by the Magistrate.

Thou shalt heape coales of fyre yppon his head. That is too say, thou shalt heape punishment. For the more unthankefull hee is towardes thee for thy weldooing, so much the sorer shall hee be punished. Or thou shalt set him on fyre with loue of thee, when it shall greeue him too bee ouercoine with thy kindnesse and curtesie.

Uppon the fourth Sunday after the Epiphanie.

The Epistle. *Rom. xiij.*

OWe nothing too any man, but that you loue one another. For he that loueth another hath fulfilled the Lawe. For these other commaundements. Thou shalt not commit aduouterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt not lust: and so foorth: (if there bee any other commaundement) they are all comprehended in this saying, loue thy neyghbour as thy selfe. Loue hurteth not his neyghbour. Therefore is loue the fulfilling of the lawe.

The disposement.

THe state of this Epistle is a generall exhortation too loue or too good woorkes, emoyned in the tenne commaundemenes. The cheefe places of Doctrine, are three.

Of this saying: Owe nothing too any man, but that ye loue one another.

2 Of louing a mannes neyghbour, which comprehendeth all the vertues and good woorkes of the second table of the tenne commaundements.

3 Of the fulfilling of the lawe.

The first place.

Righteousnes comprehendeth al vertues.

PAy all men their dues, and owe no man any thing saue mutuall loue.

It is an olde and vsuall definition, that righteousnesse is a vertue which yeeldeth to euery body that which is his owne, or which yeeldeth to euery body that which is due. And it comprehendeth all the other vertues, and a mannes full obedience towardes the whole lawe of God, or the .x. commaundementes, which are the rule that sheweth what dueties we owe to God, what to other men, and what too our selues. All the dueties that are too be performed immediately vnto God himselfe, are compryled in the vertues and commaundementes of the first table: namely, true knowledge and calling vppon God, feare of God aboue all things, fayth, loue, glorifying, acknowledgement. &c. Vntoo Magistrates is due, honour, obedience, loue, reuerence, tol of things growing vppon the grounde, custome of thinges brought in from forreyne Landes, and seruice both in matters of peace and warre. Agayne, too Parentes, Schoolemaisters, maysters of housholdes, and gardens, there is too bee yeelded reuerence, honour, obedience, and thankefulnesse. And vntoo the rest of men, and chiefely too freendes, husbandes, wyues, kinsfolke, and strangers, or fremfolke, there must be yeelded all the dues of good will, of faythfulnesse, and of well dooing. In bargaynes, in borrowings, in buying, in hyring and letting, and other things, the money and wares and all other things that are due, are to be performed to euery man. For these things are due euen by bond of ciuill order, and euen the Magistrate punisheth those that pay them not. Therefore Paule in this place commaundeth these things too be performed in such wyse, that after we may be vtterly free from the bond of ciuil gouernment.

The lawe of God and of nature.

But the bond of nature and of God is of another sort: byndyng all men too performe too their neyghbours, mutual loue in hart and also out-

outwarde dueties, which the ciuill magistrate compelleth no man too doo. As for example, the Samaritane dooth good to the woun-ded waykarer, and the Preest and the Leuite ouerpassing hym, are not punished by the magistrate, although they wickedly neglecte mercy due by the bond of nature. Euen so by the bond of God and nature, wee be bound too ayde such as stand in neede of our helpe, with counsel, doctrine, defence, trauell, mony, and other almesse deedes, although the ciuill magistrate punisheth not such as let slippe these duties. This is the meaning of the wordes: Owe nothing to any man, saue mutuall loue.

Of the second.

TO loue a mans neyghbour, is, vppon the true knowledg of Christ forestanding in our hartes, and vppon fayth, assuring vs that God of his meere goodnesse loueth vs for his sonnes sake, too submit our selues on the other side vntoo God and too obey him, and for his sake too imbrace other men with harty good will: and to impeach no mans life, body, name or goods, but (too the vttermost of our power) to doo them good by all the meanes we can. VVhat is too loue our neighbour.

The speciall kindes or dueties of loue towardes a mannes neyghbour, are all vertues or good woorkes enioyned in the se-cond table of the tenne commaundementes, which are compre-hended altogeather in this saying: Loue thy neyghbour as thy selfe Marth. 24. The seuerall sortes or de-grees of loue towards ones neyghbour.

In the fourth commaundement wee are willed too loue our Pa-rentes, Children, Brethren, Maysters, Magistrates, sub-iectes. &c.

Untoo the fifth, which is: Thou shalt not kill, perteyne these duetyes of louyng, too woorke none euyll too our neyghbour, or too impayre no mans body, good name, or goodes, but too de-fend and mayntayne them too our power. Which vertue is named ryghtfulnesse and manlynesse. Also too this commaundement per-teyneth friendship, which is a cherisher of mutual good will: a faith-fulnesse: a seeking of concorde: a meekenes, which yeeldeth not to an-ger and desire of reuengement: a gentlenesse which beareth with the blemishes or defaults of other men. &c.

Unto the sixth cõmaundement, Thou shalt not commit aduou-try, perteyneth the mutuall loue of maried couples, as earnest, pure,

and

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and not lusting after other men or other women. Also chastitie, which appaireth not the clennesse of it selfe or of others. And staiednesse, which yeeldeth honour to the parties owne body.

Unto the seuenth: Thou shalt not steale, belongeth rightfulnesse, abstaining from other mens goods: and weldooing or liberalitie towards whosoeuer is in neede.

Unto the eight, Thou shalt not beare false witnesse, is referred, not to hurt a mans neighbour by false witnesse, slaunders, backebytings, raylings or other vntruths: but in al a mans doing and sayings, to be soothfast, friendly, curteous, faythful, &c.

In the ninth commaundement, Thou shalt not couet, is required a perfect soundnesse of all the powers and desires of mans nature agreeable with the rule of Gods lawe, and burning with the pure and chast fire of the loue of God and our neighbour, and voyde of all lust or concupiscence, or of al sinful inclinations, affections, or desires of corrupted nature, wherewith men being now stirred vp, doo set more by mony or glory, thā by God himselfe: like as that foolish louer in Plautus cryeth out, *I had leeuer this woman loued me, than al the goods that in the world bee.*

Gods commaundement is the rule of vertues.

So Paule in this place referreth almost al the vertues of good workes too this one poynt of louing, and maketh the precepts of the .x. commaundements too bee the ground and rule of loue or of all good workes. For God will haue al the whole life of christen folke, al their thoughts, deuyses, endeuers and doings, to be ruled by the square of the word which hee hath left among vs, as hee sayth in Deut. 12. What I commaunde thee, that doo thou vntoo the Lorde: neither put thou too, neyther take thou away. Ezech. 20. Walke not in the commaundements of your Fathers, for I am the Lord your God, walke in my commaundements, and keepe my iudgements and doo them.

Antinomians.

Then are not the .x. commaundementes too bee hissed out of the Church: and out of the life of Christians, as the Antinomians cauill, which banish the law into the court of that ciuill magistrate, or els beare folke in hand that the lawe serueth to none other purpose but to accuse and condemne. For we see that Paule in this place vrgeth the .x. commaundements vpon Christians, as the square and rule of good workes, and of al their life.

Of

Of the third.

LOue is the fulfillyng of the Lawe, that is to say, sound, perfecte, and continuall obedience towardes all the commaundements of Gods law without any sinne or blemish, such as is required in the law of God. Deut. 6. Math. 22. Loue the Lord thy God with all thy hart, with al thy soule, and thy neighbour as thy selfe. 1. Ioh. 5. This is the loving of God, that we keepe al his commaundements. Such a loving of God and our neighbour, burning & perfect with the whole hart, without any lusts or sinfull inclinations, and without any sinne, befalleth to no man, Christ only excepted. For in all men, (yea euen in those that be regenerated) the lawe of the members (or the sinfull inclinations and affections) keepe war like enemies ageinst the lawe of God. Gal. 5. Ro. 7. and they strive ageinst the spirit of God. And in all men (yea euen in the holiest) their remaines lothsome filthinesse of sinne, which hindereth our loue and obedience, that it cannot fully and perfectly satisfie the lawe of God, nor of it owne worthinesse please God. 1. Ioh. 2. If we say we haue no sin, we deceiue our selues, and the truth is not in vs.

The loue of God.

Then seeing no mans loue (be he neuer so holy) is the perfect fulfilling of Gods Law: it is plaine to be seene, that no man is iustified before God by his own good workes: but that we are freely for Christs only sake delyuered by fayth from the curse of the Lawe, from sinne: and death, and restored to ryghteousnesse and lyfe. Gala. 3. Rom. 3.

VVe can do no woorks to iustify ourselues

Now when wee through the free mercie of God for Christs sake, are receiued and iustified by fayth, and endued with the holy Ghost: then also is the law stablished by fayth, not onely because that thorough fayth, the full and perfect ryghteousnesse which Gods Lawe claymeth, is imputed to vs, as though we our selues had throughly satisfied Gods law: but also because that through fayth and the true knowledgement of Christ forthshyning in our hartes, and through the helpe of the holy Ghost mouing our hartes, there is kindled in our minde a new and brighter light, and a stedier assent, and a confidence and gladnesse settling it selfe in God, and a childly awe and a pure & more burning loue of God, and a stedier purpose of obeying God, according too all the commaundements of his holy law. Which new begonne obedience liketh God, not for the owne worthinesse therof, but through fayth in Christ, that is too wit, because the person of him

How loue engendreth in vs.

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of him that obeyeth is accepted by faith for Chriſtes ſake, as in. 1. Pet. 2. is ſayd: Offer ſpirituall ſacrifices acceptable too God by Ieſus Chriſt.

Vppon the Sunday called Septuageſima.

¶ The Epiſtle. 1. Cor. ix. and x.

PErceyue yee not, how that they which runne in a race, runne all, yet but one receyueth the reward? So runne, that yee may obteyne. Euery man that prooueth maſteryes, abſteyneth from all thyngs. And they doo it too obteyne a corruptible crowne, but wee too obteyne an vncorruptyble crowne. I therefore ſo runne, not as at an vncertayne thing. So fight I, not as one that beateth the aire, but I tame my body, and bring it vntoo ſubiection, leaſt by any meanes after that I haue preached to other, I my ſelfe ſhould bee a caſtaway.

The x. Chapter.

BRethren, I would not that yee ſhould bee ignorant of this, howe that our fathers were all vnder a cloude, and all paſſed through the Sea: and were all baptiſed vnder Moſes in the cloud and in the ſea, aud did all eate of one ſpirituall meate, and did all drinke of one manner of ſpirituall drinke. For they dranke of the ſpirituall rocke that followed them, and that rocke was Chriſt.

The cheefe places are three.

1 Of diligence and buſying our ſelues in the woꝛks of our owne vocation, and in the following of the actions of al our whole life, in ſuch wiſe, as they may ſerue to Gods gloꝛy, and atteyng reward in euerlaſting life.

2 A generall exhoꝛtation too newe obedience, oꝛ a lyfe agreeyng wyth Gods wyll, and too ſhunne the offences which as God puniſhed in the fathers wãdering in the wilderneſſe, ſo wil he alſo puniſh hoꝛibly in vs, if we committe the like faultes.

3 That the Church of the fathers and of the Chriſtians is al one, which

which is gathered by the woorde and the Sacraments, and is fed and mayntayned all with one ſpirituall meate and drinke.

The firſt place.

THe rule which Paule in this place putteth foorth garniſhed with the twoo ſimilitudes taken of running and wreſtling, is a moſt profitable and neceſſary rule, not onely of the duetye of teachers or miniſters of the Churche: but alſo of our ſtudies and of all the deuiſes and dooings of our whole lyfe: In all vocations, and in orderyng all the deuyſes, endeuours and deedes of our lyfe aryght, wee muſt needes haue a certeyne ende and bound ſet before vs, too which as it were to a marke, we may leuel all our buſineſſe that wee take in hand. Againe, it behoooueth vs skilfully too chooſe the meanes that lead directly to the ſame end: and too vſe neceſſary heedefulneſſe, exerciſe, earneſtneſſe, and ſtedfaſtneſſe, in getting and keepyng thoſe meanes. Lyke as the runners in a race haue their eye alwayes vpō the marke ſet vp before them, and with al earneſtneſſe and paynes taking doo, enforce & endeuour themſelues the ſtreighteſt way too it. And as the wreſtlers bend thēſelues wholly againſt their copemates, that they may gene the foile, and obtein the wiſhed reward of victory. For as Plato ſaith: A man muſt not wanderingly gaze at many thyngs, but ſtedfaſtlye ame one thing, and at the ſame leuell all his dooings as it were at a marke.

What is to be done in all intents, drifts, & purpoſes of this life.

This is the common and vttermoſt ende of all vocations, and of the whole lyfe of man, which Paule hymſelfe hath a whyle after appoynted: Doo yee all thynges too the glorye of God, and bee not a ſtumblingblocke too Gods Churche. That is too ſay: let the end of all your dooings be of God, or the true acknowledgement, innocation, and glorifying of God, and the welfare and quietneſſe of Gods Church.

The common end and drift of all a mans dooings.

Beſydes thys, euerye ſeuerall vocation hath peculiar boundes and endes by it ſelfe, as the ciuill magiſtrates boundes and ends are too bridle the miſbehauiours of hys Countrymen with honeſt Lawes, too decyde controuerſies by ryghtfull iuſtice, to mainteyne peace, too defend the good, and too puniſh the vnthrifts and offenders.

The endes of authoritie or ciuill gouernment.

The

The endes of the ministerie.

The ends of the ministerie of the Gospel, are to teach the true doctrine of the Gospell aright: to minister the sacraments, & to performe the other parts of their office faithfully, for the glory of God, and that many men may be saued.

The ends of learning.

The endes of schollers life or of our studies, are wisedome, power of vtterance, or wyse and eloquent godlinesse, or too haue good skill and too iudge aryght of things, that is, too saye well, and liue well.

Settlednesse.

To the intent we may atteyn and retein these ends, we must chuse the meanes that lead the right way to them, like the runner which taketh his next way to the marke, and straggleth not with vncertain mouing and blinde starting this way and that way in his race. For hee that mindeth to atteine to the place that he aimeth at, must follow but one way, & not wander many wayes. For (that I may vse the words of Seneca) that were not to go, but to gad. So the Champiõ Entellus, settles himselfe ageinst his aduersary only. He beateth not the ayre in vain, but standeth stiffe and stout in sight, with either hand he thumps a maine on Dares, as thicke as he can smite.

Therefore like as the Runners looke euer to their marke, and the champions employ all their shiftes and practyses too smyte theyr aduersary, and start not aside with blinde braides, ne beate the ayre with rash strokes: so let euery man in his vocation, (and specially the teachers and ministers of the Church) chuse out wisely the meanes that leade streight to the right end: and in exercising the same, let thẽ vse diligence and continuance, that they may in the eternal life attein the promised reward of their diligence. Let them teach the pure doctrine of the Gospell faythfully. Let them continually beate vpon the places of doctrine that are necessary & most auailable to the nourishment of true godlines, as the places of repẽtance, of faith, of the person, office, and benefites of Christ, of true inuocation, of the crosse, of good workes, &c. Let them attemper thẽselues to the capacitie of theyr hearers. Let them examine, instruct, and strengthen the rawer sorte. Let them stedfastly and stoutlye stande wyth the truthe, agaynst Heretykes. Let them fyghte agaynst theyr owne nature, and theyr synfull lustes. Let them beare wyth some infyrmityes and offences for common quyetnesse sake. Let them allure theyr hearers wyth examples of all vertues. Let them hydle ambytion, wrathe, desyre of reuengemente, couetousnesse, and other affections,

The description of a good and skilful minister.

fections, that they deface not the Doctrine of the Gospell with stumbling blockes, and themselues become castawayes, or loose the inheritance of eternall lyfe: Lyke as Paule sayeth, that he looked narrowly to hym selfe, or chastyled hys bodye, subdewing it, tamyng it, and bringyng it in subiection, that is to saye, wyth great heede and streyghtnesse hee restreyned and kepte vnder foote the sinfull inclinations and lustes of hys harte, and compelled both the inwarde powers of hys soule, and the outwarde members of hys body, as his tounge, hys eyes, his handes and his feete, to be seruiceable and obedient to the iudgement of his mind, or too Gods will.

Most men in the world are in bondage to theyr affections, and are ruled by them, so as they beeing inflamed with loues, hatredes, couetynges, fond hopes, &c. Doo take in in hande vnryghteous & vnnecessary dooynges, in which they perish: as for example, Paris was brought in bondage too his owne lone. Pompey gaue himselfe ouer too ambition, malice, and spitefulnesse. Xerxes beeing pricked with pryde and desyrousnesse of reuengement, made warre agaynst the Greekes. Many Heretikes being set a gog with vaine glory, spreade abrode and mainteine false opinions. Othersome doo byable about needelesse questions, rather curious than profitable. Other teachers giue themselues to sluggishnesse, other too medling with many matters, and othersome to other affections. Vnnecessary dealings.

Paule therefore euen by his owne example exhorteth all ministers and doctors of the Church, with singuler care, heedefulnesse, and diligence, too hold in and to bridle their minds, wils, harts, and outward members, that they serue not their owne sinfull inclinations, or the Diuell spurring them forewarde, but the wyll and woorde of God.

But the text of this present Epistle shal become more cleere to the eye, if the auncient manner of the Greekish Gamings be considered, and the termes of them well vnderstoode.

Among the Greekes, in their Gamyng places there were fyue kyndes of exercyses most auncient. Running, Buffetyng, Leaping, Coyting, and Wrestling. And these were called the naked Games, bycause the Gamers exercised themselues naked in those Games. The fiue naked Games, or exercises of Actiuitie.

The

Running. The Runners that ran a furlong through, (that is to wit, six hundred foote or halfe a quarter of a myle) were called *Stadiodromoi*, that is to say, Furlongers. And they that ran the race double, or which (when they came at the marke) ran backe again to the barriers, were called Dubblefurlongers.

Buffeting. The Buffeters encoũtred eyther with fistes or with sandbagges, as Entelles and Darés doo in Virgill.

Leaping. The Leapers contended eyther in the swiftnes, or in the highnes, or in the farnesse of the leape.

Coyting, it was like our throwing of the hammer. The Coyters were those that exercised themselues in throwing a coyt of stone or yron by in heighth, or out at length, with which kinde of exercise Appollo is reported to haue slaine Hyacinthus: and Peleus, his brother Phocus by mischance.

VVrestling. The Wrestlers being naked, and annoynted with Oyle, and besprent with dust, and gripping one another, stryued to cast either other to the ground.

The dyet and demeanor of those that cõtended in the said Games & their rewards. These exercises were vsed both in the common schooles of euerye seuerall Citie, as in *Lycey*, and *Academie* at *Athens*: and specially in their holy Gamings (as they they termed them) that is too wit, the Olimpians, Nemians, Pythians, and Isthmians: In which the Gamers abstayned from meates and pleasures, that weaken mennes bodyes: and kept themselues to a certayne dyet, necessary to make the powers of theyr body strong and stedy. And they that wanne the maystrie, hauing delyuered to them a braunche of Palme by the ouerseer or iudge of the Games, were woont too bee proclaymed victors in the holy Games, and too bee crowned with a Garlonde, at *Olympus*, of *Olif*: and at *Nemea*, of *Apium*. And the Gamings of *Olympus* were had in so great estimation in *Greece*, that it was in manner a greater and more honorable thing too haue obteyned the rewarde or garlond in those holy Gamings, then to haue triumphed at *Rome*. Therefore Plato in his fifth booke of Lawes, sayth that hee is the best Citizen of all others, that counteth it a greater beautie and honour too him, too obey reuerently the Lawes of his Countrye, than to win the maysterie in the Gaming of *Olympus*, or in any other Gaming.

An excellent Similitude. Out of this auncient custome of the Greekish Games, Paule taketh in this place many notable woordes. Euery man (sayeth he) that tryeth maysteries, whether it bee in running, wrestling, or bufseting,

buffetting, dooth with great warenesse and diligence forbeare the meates, pleasures, and all other things that weaken the powers of the body, or which may abate their nimblenesse, and either hinder or disappoynt them of the victorie. Euen so Christes souldiours sustayning a continuall encounter and wrestling with the Deuill, and their owne sinfull lustes and outward entycementes, must through out the whole race of their lyfe abstayne from all things that offende eyther God or godly and weake persons: and specially from Idolatrous meates, of which Paule doth chiefly entreate this whole disputation of the. viii. ix. and. x. Chapters.

They that runne in a race. Hercules is reported to haue run full. 120. paces with one breth at the gamyng of *Olympus*. That space is properly called a furlong. Also the listes wherein they contend in running is termed by the same name. A furlong.

But one receyueth the reward. The Greeke woord is Brabion, which signifieth the reward or the palmbraunch that was giuen to the victor by the ouerseer and iudge of the game, who bare in his hande Rabdon, that is to say, an officers warder, and gaue too the victor a braunch of Palme. And thereupon the sayd woord Brabion is thought to come by transposing of letters. The reward of victorie.

They do it to obteyne a corruptible crowne, (namely in the gamings at *Olympus*) of wyld Olif: at *Isthmo*, of Pynetree: at *Nemea*, of *Apium*, in the *Pythians*, of Appletree, &c.

And the victors were woont to take the garlands foorthwith from their heades, and set them vppon the Altars of the Gods immortall, meaning thereby, that victorie is the gift of God, that they acknowledge their receiuing of victorie at gods hand.

Houtos pycteúo, that is to say, So play I the champion, or so contend I with many strokes, as dyd Entellus and Dares, in the fifth booke of Virgils Aeneas. Interpretation of the Greeke woordes.

Hupopyazo mou to soma. Suidas interpreteth these words thus: I looke diligently or narrowly to my bodye, that is to saye, I vse a singular warenesse and circumspectnes to rule all the motions both of my body and my mynd, in such wise as I may obteyne the wyshed reward that I contend for.

Also this word Hupopia signifieth the blewnes about the eyes, and generally the swellings that rise of labour, properly called knubbes, or that come of stripes called wales, which rise by blewish or blackish

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where the body hath been ſmitte, by reaſon that the bloud being forced out of his proper place, and gathering about the place that is ſtriken, doth there feſter, and cauſe the ſkin too looke black and blew. Paule therfore ment by this terme, a hard chaſtiment of his body, and ſuch a repreſſing of his luſtes as was annexed with great payn.

The ſecond place.

A Generall exhortation too new obedience, or to endeuer our dilygence to doo good deedes.

The arguments are three.

Of the behoue fulneſſe of dooyng well.

FIrſt, of the profit or rewards wherwith diligence in going through faithfully with the labours of a mannes vocation, and in framing the intents & dooings of a mannes lyfe, according to the rule of gods will, ſhall without fayle bee recompenſed in the euerlaſting lyfe. For like as they that run in a race, or they that ouercome in Buffeting are crowned with a garland: So in the warfare of a Chriſten mans lyfe (and ſpecially in the miniſtery) they that fight faithfully, ſhal receyue an vncorrupt crowne of glory in the euerlaſting lyfe. i. Pet. v. ii. Tim. iiii.

Of the diſcommodity of doing yll.

Secondly, of the diſcommoditie or penalties. Leaſt it may by any meanes come to paſſe, that when I haue preached vnto others, I my ſelf may become a caſtaway, that is to ſay, loſe the heritage of eternall lyfe.

Examples.

Thirdly, by examples of the fathers or of the Iſraelites in the wilderneſſe: who falling away and defyling themſelues with Idolatrie, whoredome, and impaciencye, loſt the grace of God, and were piteouſly ouerthrowen and deſtroyed in the deſart.

The third place.

One church of god in al ages, gathered by one meane, & fed with one foode.

THe Church of the Fathers or Iſraelites & of the Chriſtians is al one, which is gathered together by the woord of the Goſpell & by the Sacramentes, and is fed and preſerued by all one ſpirituall meate and drinke. For there is but one ſelfſame Chriſt, for whoſe ſake all the holy men of al tymes haue obteyned remiſſion of ſinnes. And there is but one ſelfſame Goſpell, by which all Chriſtes benefites are offered and applyed to men.

But the outward faſhions of the Sacramentes differ. And the cloud

cloud that couered the people, Exod. xiii. and the water of the red ſea, Figures of Baptim.
thrugh which the Iſraelites paſſed, Exod. xiiii. were repreſentations of Baptim. For euen as God couered and defended his people with the cloud, and led them ſafe thrugh the waues of the ſea by the ſeruice of Moyſes, and by theſe tokens ſhewed that he had a fauour to that people: Euen ſo dooth God impart his benefites too vs by the water of Baptim, waſhing vs from our ſinnes, and hyding and couering vs as it were with the ſhadowe thereof from the heate of his wath.

Concerning the ſpirituall foode (whereof the Manna gyuen from Figure of the Lordes ſupper.
heauen in the wilderneſſe (Exod. xvi.) was a figure) with which the ſoules of the beleeuers are fed, and euerlaſting lyfe is begun in them, lyke as thys bodyly lyfe of men is ſuſtepned wyth wheaten breade. A more plentifull expoſition may bee taken out of the ſixth Chapter of Iohn.

Vppon the Sunday called Sexageſima or Shroueſunday.

The Epiſtle. ij. Cor. xi. & xij.

For ye ſuffer fooles gladly, bycauſe that yee your ſelues are wyſe. For yee ſuffer, euen if a man bring you into bondage: if a man deuour: if a man take: if a mā exalt himſelfe: if a man ſmyte you on the face. I ſpeake as concerning rebuke, as though wee had been weake. Howbeit, wherein ſoeuer any man dare bee bold (I ſpeake fooliſhly) I dare be bold alſo. They are Ebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the miniſters of Chriſt (I ſpeake as a foole) I am more: In laboures more aboundaunt: In ſtrypes aboue meaſure: In pryſon more plenteouſly: In death oft. Of the Iewes fyue tymes receyued I euery tyme. xl. ſtrypes ſaue one. Thryſe was I beaten wyth roddes. I was once ſtoned. I ſuffered thryſe ſhypwracke, Nyght and day haue I been in the deepe of

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the ſea. In iourneying often, in perilles of waters, in perils of robbers, in ieopardyes of myne owne nation, in ieopardies among the Heathen, in perils in the citie, in perils in wilderneſſe, in perils in the ſea, in perils among falſe brethren, in labour and trauayle, in watching often, in hunger and in thirſt, in faſtings often, in cold and in nakedneſſe. And beſide the things, which outwardly happen vntoo mee, I am combred dayly, and doo care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I muſt needes reioyce, I will reioyce of myne infirmities.

The xij. Chapter.

THE God and father of our Lorde Ieſus Chriſt, which is bliſſed for euermore, knoweth that I lye not. In the Citie of Damaſcon, the gouernour of the people vnder king Aretas, layde watch in the Citie of Damaſcens, and would haue caught mee, and at a windowe was I let downe in a basket through the wal, & ſo ſcaped his hands. It is not expedient for me no doubt to reioyce: Neuertheleſſe, I wil come to viſions and reuelations of the Lord. I know a man in Chriſt aboue. xiiii. yeares agone, whether he were in the body, I can not tell, or whether he were out of the body I cannot tel (God knoweth) which was take vp into the third heauen. And I knowe the ſame man (whither in the body or out of the body, I cannot tell, God knoweth) howe that he was was taken vp into Paradiſe, and heard woordes not to be ſpoken, which no man can vtter. Of this man will I reioyce, of my ſelfe I wyll not reioyce, except it bee of myne infirmityes. And yet though I would reioyce, I ſhould not be a foole: for I woulde ſay the truth. Neuertheleſſe, I ſpare, leaſt any man ſhoulde thinke of mee aboue that he ſeeth mee too bee, or heareth of mee. And leaſt I ſhould bee exalted out of meaſure thorowe the abundance of reuelations, there was giuen vnto mee vnquietneſſe of the fleſhe, the meſſenger of Sathan, too buffet mee: bycauſe I ſhoulde not bee exalted out of meaſure. For thys thyng beſought I the Lorde thryce, that it myght depart from mee. And he ſayde vntoo mee: my grace is ſufficient

ent for thee. For my ſtrength is made perfect through weakeneſſe. Very gladly therefore will I reioyce of my weakeneſſe, that the ſtrength of Chriſt may dwell in mee.

WEIneere al the whole latter Epiſtle to the Corinthians, is an Apologie of Paule defending himſelfe againſt the ſlaunders of the falſe Apoſtles, who deſpiſed his doctrine, authoritie, and miniſtration, and preferred themſelues before him, and vpheld that the Iewiſh ceremonies were to be layd vpon the Gentyls, as of neceſſitie to ſaluation. And truely they alledged the examples of Peter and the other Apoſtles, who in Iewrie and the countryes bordering thereabouts hild ſtill the ceremonies of their owne countrey. And this defence of Pauls is neceſſarie, to the intent the truth and certeintie of the doctrine of the Goſpell which Paule had taught, and the authoritie of Apoſtleſhip, and the fayth myght bee preſerued in the Churche. It pertayneth too the kynd of caſes that are Iudiciall: The grounde of the Epiſtle before read, is: I Paule am a farre more excellent miniſter of Chriſt, than are the reſt.

The chiefe Arguments or reaſons are two.

FIrſt, he that with greater faythfulnes and conſtancie ſpreadeth abrode the Goſpel of Chriſt, and endureth more trauel, perſecution, & trouble for profeſſion of the Goſpel and for the fayth, is worthely alſo to be deemed greater and excellenter than the reſt.

I Paule haue endured greater paynes and moe in number, moe perils, impriſonments, puniſhments, and ſuch other miſeries in ſpreading of the Goſpel, than any of the falſe Apoſtles: Ergo, I am farre to be preferred before them.

Secondly, to whom more manifeſt viſions of greateſt things are ſhewed from heauen by God himſelfe: he (as more familiar and deerer to God) ought of right to be preferred before others.

Paule was caught vp into the third heauen, and there had ſhewed vnto him a notable reuelation from God: Ergo, &c.

This is the effecte of this dayes Epiſtle, which our aunceters haue in thys reſpect appoynted too thys tyme of the yeere, for that it maketh mention of faſtyng, labours, watchyng, and other exercises that ſerue too keepe vnder and mortifye the fleſhe: whych things their meaning was, that men ſhould take vpon them, ſpecially

The cauſes of the Lenton faſt.

these fortie dayes goyng before Easter, to the intent that the body being chastized and brought in subiection, mennes myndes bee more fit, more bent, and more desyrous too consider the woonderfull passion and death of the sonne of God, and too repent themselues earnestly of their mysdeedes.

Out of this Epistle may be picked foure places of doctrine.

First, of the dueties or true ornamentes of an Apostle or any minister of the Gospell, which are, faithfulnesse in spreading abrode the doctrine of the Gospel, and stedfastnesse and patience in bearing out the labours, troubles and tormentes, which accompanie the profession and ministerie of the Gospell.

Secondly, the doctrine of the crosse: and of the twelue causes for which God dooth chiefly lode his Churche and the godly for with so huge a heape of aduersities: which are too bee fetched out of the place that concerneth the crosse and aduersities.

Thirdly, of the visions and reuelation made vnto Paule.

Fourthly, the most sweete comfort set foorth in this saying: My grace sufficeth thee, for my power is made perfect by infirmitie.

Now forasmuch as the text of the Epistle is somewhat long & in diuerse places somewhat darke: I will orderly and briefly expounde the phrases and wordes of the Epistle.

True glorie or boasting.

Bycause many boast according too the flesshe, I will boast also: True glorye is the allowable consent of God and of a mannes owne conscience iudging a rycht, and of other men iudging a rycht of vertue or welloyngs. Or it is a notable and renowmned fame spred abrode euery where, for many and great deserts eyther towardes ones countreymen, or hys countrey, or all mankynde. The vyces that encounter it, are brauery or baunting, wherethrough wee set out our selues beyonde measure euen wythout cause: And blockishnesse or lyghtnesse, caryng no whit at all what other men deeme or report of vs. And forasmuch as the groundwoorke of glorye is excellent vertue, and too deserue well at other mennes handes: The directest pathwaye too glory, is too haunt vertue, and not too couet to seeme best, but too bee best, as Aeschylus sayth. Ageyn, it is the greatest folly that can be, & a plaine token of dotage, too couet the bare glorypoulnesse or opinion of excellencie and the byute of the people, without the foundation which is true vertue: Or to boast according to the flesh: that is too saye, of fleshly, outward, and vaine thyngs, as of the nobilitie

False Apostles.

of

of a mans country or houſe, of a mannes owne wiſedome and vertue, or of Ceremonies, and in eſpecially to vaunt and preferre himſelfe before other lyke a Thraſo. For ſo doo fooles in deede, whom vayneglorie ſetteth in a gog. And Plutarch ſayth moſt tynely, it is a ryght pleaſaunt thing too vs too heare our owne prayſes blazed by others but too heare another man prayſing himſelfe, it is the irkeſomeſt thing that can bee. Paule mynding too eſchue that fault, telleth the Corinthians before hand, that forasmuch as he was compelled by the falſe Apoſtles, he would take vppon him to play the foole a whyle, too the entent they myght vnderſtande the doltiſhneſſe and fond bragging of the falſe Apoſtles, againſt which (if it were lawfull too boaſt of himſelf) he was able too ſet tr' prayſes beſeemyng the Apoſtle of Chriſt, which all godly men myght acknowledge in hym. And he addeth ieſtingly, Yee willingly beare wyth fooles, bycauſe your ſelues are wyſe. And he ouerthwartly gyrdeth the falſe Apoſtles, which (vnder pretence of the miniſterie) vſurped Lordſhip and tyrannie too themſelues ouer the Churche, and tooke meate and drinke (which Paule earned with his owne hands) and wages, and rewardes of the Corinthians: And vaunting themſelues with Thraſolike bragging, vexed the Corinthians with Tyrannicall reproches. Reproſe of vayn glorie.

I ſpeake as cõcerning rebuke, as though we had ben weake. That is to ſay, I am compelled to obiect this tyrannie & couetouſnes of the falſe Apoſtles too you, to the intent ye may perceyue how reprochfull and vnbeſeemyng things yee beare wyth, and that yee may bee aſhamed, that whereas wee as weake and feeble haue vſurped vntoo our ſelues no tyrannie ouer you, (no nor ſo much as taken due meate and drinke of you) you notwithſtanding haue more willingly obeyed the falſe Apoſtles than vs.

Howbeeit wherein ſoeuer any man dare bee bolde, that is too ſaye, of what thing ſoeuer any man dare boaſt, or whereof ſoeuer the falſe Apoſtles dare vaunt and brag themſelues, I alſo dare brag as well as they. Example of Chriſten boaſting.

I ſpeake through fooliſhnes, that is to ſay, through the fond bragging of the falſe Apoſtles, I am conſtrained to play a fooles part, and to ſet out myne owne commendation.

They are Hebrues, that is to ſay, the offſpring of Heber the great graundchilde of Sem the Sonne of Noe. Gene. 11. the which Heber was borne the yeere of the world. 1723. the yere after the floud. 57. & he

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lyued vntoo the yeere of the woꝛld. 2187. which is the. 79. yeere of the age of Jacob oꝛ Israell, the father of the twelue Patriakes, of whom all his posteritie were called Israelites, that is to say, vanquishers oꝛ Princes of God, oꝛ freemen, of Shara and El, lyke as of Heber they were called Hebrues, that is to say, wayfarers, of the woꝛde Yauer, hath passed ouer, whereof commeth Bethabara, that is too saye, the house of passage.

who are the children of Abraham

The seede of Abraham, that is to say, the offspring of Abraham, and heires of the most ample promises which are deliuered too Abraham in Gen. 12. 15. 18. 22. That is too wit, not onely the Iewes, boꝛne of the seede of Abraham as touching the flesh, but also all nations, that wyth the fayth of Abraham, embrace the promise concerning Christ made vntoo Abraham, that is to say, the father of a great multitude. Unto this place may bee layd the Sermon of Paule made at *Hierusalem*. Actes. 22. and the beginning of the thirde Chapter to the Philippians.

Labours.

In labours more abundant, that is to saye, I haue endured moꝛe paynes in spꝛeading abꝛode the Gospell, as he saith. 1. Cor. 15. I haue laboured moꝛe than they all.

Stripes.

In stripes aboue measure, that is to say, I haue oftentimes receyued stripes foꝛ profession of the Gospell.

Death.

In death often. I haue oftentimes been in daunger of death, I haue oftentimes had Death befoꝛe mine eyes, when all things menaced present death.

Stripes. g

Fortie stripes saue one haue I receyued, vnder colour of the lawe of Moyses. Deut 25.

whyppyngs.

Thrice haue I been beaten with roddes, that is to wit, by the seꝛgeantes of the heathen. Act. 16. and elsewhere.

stonyng.

Once I was stoned. Actes. 14.

Shypwracke.

Thrice haue I suffered shipwracke. And within two yeeres after, Paule suffered shipwracke the fourth tyme at the Ile of *Malta*. Act. 27. Foꝛ he wꝛote this Epistle at *Philippos*, the yeere of Christ. 56. and sailed to *Rome* in the Winter tyme, 57. oꝛ. 58.

Trauel.

In iourneying often, that is to say, I haue trauelled much. Let the windlasse of Paules trauels be seene in the Table gathered out of the Actes of the Apostles, and out of his owne Epistles.

Ieopardy.

In ieoperdie of mine owne nation, that is to wit, foꝛ the traynes that were layd foꝛ mee, by myne owne kinsmen the Iewes. With singular

gular diligence and cunning was all this Sermon layd togyther by Paule, and diſtinguiſhed with Commaes, Colons, and Periodes, and flouriſhed with Anthitheſes, Iſcolies, Homeioptots, and Interrogations, that nothing could lightly haue bin moze trimly compacted. Which thing alſo S. Auſtin in his fourth Booke of Chriſtian Doctrine: Chapt. 7. maketh and vnfoldeth at large the cunning handling of this preſent place. Loke for theſe names in the Table in the ende of this booke. Auſtin.

God knoweth. A warrantiſe aſſured by taking the true God too witneſſe.

The Lieuetenant of Aretas king of Arabie, by the prouocation of the Iewes, layd wait foz Paule. Act. ix. the third yeere after Paules conuerſion. Herodes Antipas had taken the ſiſter of this Aretas too his wyfe, and put hir away vppon his rauiſhment of Herodias: and foz that cauſe there aroſe warre betwixt them. Aretas.

Surely it is not expedient for mee to boaſt, namely, leaſt I may ſeeme too faine theſe things of myne owne braine foz a certeine deſire of vainglozy. Oz elſe, foz that it auayleth nothing againſt the falſe Apoſtles, too glozy of my labours and infirmities. I wil therefoze come too the viſions and reuelations of the Lord.

There are cheeſly foure ſoztes of viſions oz Reuelations from God. For eyther by his owne ſomeclad with image of mannes nature: Oz by the Prophetes and Apoſtles inſpired with his ſpirit: oz by notable dzeams: oz elſe by viſions oz ſhewes made too men awake, hath he diſcouered too his Church what his will is. Howe many ſortes of viſions or Reuelations there be.

Of viſions alſo there bee cheeſly three kindes. Viſion of three ſortes.

For eyther it is ſo, that Images and pictures of thinges to come are ſhewed too the eyes of men awake, as in the Apocalips of Iohn: oz that Angels appeering in viſible ſhape fozſhew thinges too come, as Daniel. vii. viii. x. oz that God offereth himſelfe too men too bee ſeene, as it is written of Moyſes that he ſawe God face too face. And in this place the whole Godhead ſeemeth too haue ſhewed it ſelfe too Paule, too bee diſcerned in the open light.

I haue known a man in Chriſt, that is too ſay, a Chriſten man, A fourteene yeres ago. This Epiſtle was written too the Corinthians the xxii. yeere after Paules conuerſion, which was the. lxv. yeere after Chriſtes birth. Then was this viſion ſhewed vnto Paul; not in his way too Damaſco, but about the. viii. oz. ix. yeere after his conuerſion.

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That ſuch a one was taken vp into the third Heauen. Some interpret this of the heauen of heauens, in which God ſheweth hymſelfe to be ſeene of the bleſſed ſoules and Angels. For the Hebrues make a difference of three heauens. The firſt or loweſt heauen is this compaſſe or element of the ayre, wherin the cloudes glyde, of whiche it is ſayd: Looke vpon the byrdes of the heauen: and alſo, The way of an Eagle in the heauen.

Defference of heauens.

The ſecond heauen is the Skye, in which the Mathematicals recken vp. ix. ſeueral compaſſes, namely, of the Moone, of Mercury, of Uenus, of the Sunne, of Mars, of Iupiter, of Saturne, of the ſtedye Starres, and of the firſt mouer.

The thyrd or hygheſt heauen, is ſuppoſed to be the heauen of heauens, or the dwellyng place of God, and the bleſſed Angels, which alwayes behold the face of the Father: and of the bleſſed ſoules, which inioy the ſight of God. Alſo they name the ſame place Paradiſe, as Chriſt ſayth to the theefe: This day ſhalt thou be with me in Paradiſe, that is to ſay, in heauen, which is ſpoken by a Metaphor, taken of the pleaſantnes and goodlynes of the Garden, into which our firſt parents were put. For the Greeke woorde Paradiſe, dooth ſignifie properly a Garden or field cunnyngly planted, and wel enclоſed.

Heauens or Paradyſe,

Leaſt any man ſhould eſteeme of mee aboue that he ſeeth mee to be, or heareth of mee. As the men of Lyſtra dyd. Act. xiiii. who tooke Paule to be a God, clothed in the ſhape of man.

There was gyuen vnto mee vnquietneſſe of the fleſh, the meſſenger of Satan to buffet me, leaſt I ſhould be exalted out of meaſure. The Greeke word Scolops ſignifieth a ſharpe ſtake: whereupon commeth the Uerbe Anaſcolopizein, which ſignifyeth to gaze with a ſtake. And hereupon Lucian termeth Chriſt in mockage, the viſard of Paleſtine that was pyckt on a poſt. But in this place of S. Paul, it ſeemeth to ſignifie metaphorically, all ſingular tormentes or ſharpe griefes both of body and mynd, or al kynd of aduerſities, ſlanders, backbytyngs, reproch, neceſſities, perſecutions, and ſuch wreſtlyngs or encounters of fayth, as are deſcribed in Pſalm. 38. and elſwhere, and ſuch other lyke torments, which among other thyngs put vs in mynde of the humilitie and obedience due vnto God, & of Gods power, worckyng ſaluation to euery one that beleeueth, by weake and miſerable inſtruments, and accompliſhing his prayſe out of the mouthes of babes and ſucklyngs.

Vpon

Vpon the Sunday called Quinquageſima, Sometyme called *Eſto mihi*, and of vs commonly called Shroueſunday.

¶ *The Epiſtle.* 1. *Cor.* xiii.



Though I ſpeake with tongues of men, and of Angels, and haue no loue, I am euen as a ſoundyng braſſe, or as a tynkling Cimball. And though I coulde Prophecie, and vnderſtand all ſecretes, & all knowledge: yea, if I haue all Faith, ſo that I could moue Moutaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth mee nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue dooth not frowardly, ſwelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked too anger, thinketh none euill, reioyſeth not in iniquitie. But reioyſeth in the truthe, and ſuffereth all things. Though that propheſying faile, eyther tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our propheſying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhall bee done away. When I was a chyld, I ſpake as a chyld, I vnderſtode as a child, I imagined as a child. But aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face too face: Nowe I knowe vnperfectly, but then ſhall I know euen as I am knowne. Now abydeth faith, hope, and loue, euē theſe three: but the cheefe of theſe is loue.

The diſpoſement.

The Sunday of Eſto mihi, tooke that name of the Introit which is taken out of the xxx. Pſal. which beginneth thus: Bee thou to me my god of defence, & my place of refuge, to ſaue me. For thou art my ſtrong hold & my refuge, & thou for thy names ſake ſhalt guide mee & nouriſh me. In thee O Lord haue I truſted, &

I ſhall

I ſhall not bee confounded for euer. Deliuer mee in thy righteouſnes.

So alſo the Sunday folowing is called Inuocauit, of the firſt woorde of the Introit taken out of the xc. Pſalme. He hath called vppon mee, and I will heare hym, I will deliuer hym, and I will glorifie hym.

And it is called the Sunday of *Quinquageſima*, (that is too ſay of fiftie) bycauſe it is the fiftith day before Eaſter, like as Pentecoſt or Witſunday is the fiftith day after Eaſter.

The partes of this dayes Epiſtle are three.

1 The loue of God and a mannes neyghbour, is too bee preferred before all the giftes of tongues, eloquence, miracles, learning, &c.

2 A regiſter of the woorkes of loue, conteyning.xv. ſpeciall vertues or dueties of loue.

3 The difference betweene the knowledge of God in this life and in the lyfe too come.

PRincipally in all deuiſes and doings, thoſe things only are too bee loked too and ſought for, which God moſt ſtraightly enioyneth too all men. But God enioyneth too all Godly men the dueties of charitie towardes their neyghbour. Deut.vi. Math.xxii. The cheefeſt commaundement is, Loue God aboue all thinges, and thy neyghbour as thy ſelf. i. Tim. i. The ſumme of the commaundement is loue from a pure hart. i. Iohn. iii. He that loueth not, abideth in death. Heeruppon Paul reaſoneth, that the loue of a maunes neyghbour is to preferred before the giftes of tongues, eloquence, miracles, learning, &c. which are not needefull for all Chriſtians.

Languages. Straunge and vnknowen languages are no more too the profit of the hearers, than ſounding braſſe or a tingling Cimbal, that lulleth the eares with a vayne ſound. Ageyne, the giftes of tongues without charitie, is not true godlyneſſe, ne maketh a man a right Chriſtian, nor acceptable to God. So likewiſe Propheſying, which is able to open euen the darkeſt places of al the Scripture, & faith or the gift of woorking miracles, and all vnderſtanding, or the knowledge of all Artes, without louingneſſe, is not the cheefe & moſt excellent ſeruice of God.

Propheſying and fayth.

Much wrangling is there in the diſputations of theſe dayes about this ſaying: If I haue all faith, and yet haue not loue, I am nothing:

Mark wel this diſcourſe, and beare it away

and

and it seemeth that there is not any more notable saying that can bee, set against this proposition, Onely fayth iustifieth. But I answere First by the rule of Logicke, the Cruencsse of propositions Hypothetical (that is to say of sentences grounded vppon it) is not too bee measured by the vntwyning of the proposition into his partes, but by the knitting togither of his members matching rightly or otherwise among themselues. As for examples sake: If an Asse flie, he hath fethers. This proposition or ground is true, but the members of it being vnknit, are most false, An Asse flyeth, An Asse hath fethers. Also. i. Cor. xv. If Christ bee not risen, in vayne is our preching, and vayne is your fayth. This proposition in the partes knit together is true, but the partes being vnknit are most vntrue. So also this proposition, If I haue fayth and yet haue no loue, I am nothing, is very true. But if yee take asunder the proposition into his partes, and say that fayth is nothing, or he that is endued with true fayth is nothing, or is not a godly man in deede, and that loue may be pulled away from fayth: all men perceyue that this dissolution or dismembering is falseand to be found fault with.

Other some answere that Paule in this place speaketh not of the iustifying Faith, but of the gift of working miracles, which may be euen in the vngodly. Mathew, vii. But were it soo that Paule spake of the iustifiing Fayth: yet can it not bee concluded thereby, that wee are not iustified by fayth only, or for Christes sake only. For certein it is that the loue of God and a mannes neyghbour doo of necessitie go ioyntly togither with fayth. Like as with the rysing of the sun, there goeth ioyntly of necessity the spreading foorth of his beames or light: Euen so of necessitie loue foloweth Fayth in those that are iustified, in so much as he that loueth not, abideth in death. Like as that body wherin there remayneth no feling or mouing, liueth not: and yet it foloweth not therupon that feeling and mouing are the cause of lyfe, but lyfe, is the cause of mouing: Euen so the efficient cause of our iustification is God, for the obedience, passion, and death of Christ only. And fayth is the instrument whereby wee take hold of Christe our ryghteousnes. Now must the loue of GOD and a mannes neyghbour of necessitye folow Fayth in hym that is iustifyed, lyke as mouing and feeling doo of necessitye folow lyfe. But loue cannot precede, but of fayth; like as there can grow no good fruites, but of a good tree.

True faith and true loue are vnseparable.

Of the

Of the ſecond.

A regiſter of the woorkes of charitie, or of the vertues that flow out of the true loue of God and a mannes neighbour, as out of a fountaine.

LEt them bee conueyed intoo preceptes agreeing too the ten commaundementes, and let them bee ſet out by adding their definitions, and laying the vices too them.

Loue is long ſuffering.

Patience. i. Long ſufferance or patience, is a vertue, that repreſſeth wrathfulnes and deſire of reuenge: And though it haue cauſe to hurt others, yet for Gods ſake and the common peace, it remitteth offences, and beareth with him that did the diſpleaſure, as Ariſtides bare with Themiſtocles, Scipio with the *Tribunes*, and Dauid with Saule. It perteyneth too the fifth of the tenne Commaundementes. The vices that encounter it, are deſyre of reuenge, as in Marius and Sylla: alſo crueltie, as in Tyberius and Nero: And ouermuch forbearing or ſillineſſe.

Courteous or Gentle.

Gentleneſſe. ii. Courteouſneſſe or Gentleneſſe, not only letteth offences ſlip and forgiueth them, but alſo (by all meanes it can deuiſe, as by counſell, trauell, and ayde) dooth good to others as well freendes as foes. For the Greeke woord Chreſtós (which commeth of Chraomai, to to vſe) dooth properly ſignifie ſuch a one as eaſly and willingly peeldeth himſelf to other folk too vſe, as Ariſtides by his counſell and trauell benefiteth the common weale of *Athens*, which had banniſhed him. It perteyneth to the fifth and ſeuenth Commaundements. The vices that encounter it, are diſcourteſie or vngentleneſſe, frowardneſſe or churliſhneſſe, alſo fond lauiſhneſſe or waſtfulneſſe, and counterfet courteſie or feyned gentleneſſe.

Loue enuieth not.

Freendlyneſſe, Modeſtie or Myldneſſe. iii. Freendlyneſſe, Modeſtie, or Myldneſſe, which acknowledgeth and loueth Gods gifts in other men, willing good too the good, and reioycing in their proſperity. Againſt this vertue fyghteth Enuyouſnes, which is greeued that an other man ſhould excell vs or be preferred afore vs, and longeth too remoue him or take him away, to the intent

intent wee loſe no part of our eſtimation: as Saul enuyed the glorie of Dauid. Pompey enuyed the power of Cæſar. Marius repyneth for ſpyght againſt Sylla.

Loue dealeth not frowardly, or is not gyuen to lewdeneſſe, or is not malapert, and vngracious.

iiii. Good meening, Modeſtie, or Myldeneſſe, which lyeth not in wayte for other folks, lyke the brothers called *Perperanes*, who of a ſingular vngraciouſnes and lewdneſſe laying wayt for other mennes lyues, were at length taken by Hercules: and he hung them vp at his backe vppon his Club. It pertepneth to the fifth Commaundement: Thou ſhalt not kyll. Good meaning.

Loue ſwelleth not.

v. Lowlyneſſe, repreſſing pryde, acknowledging a mannes infirmitie, ſubmitting himſelf vnto others, and employing his giftes to the behoof of others without diſdeyn. It pertepneth to the firſt and iiii. commaundements. The vyces that beſet it, are pryde puffed vp with ouerweening of it ſelf, truſting in his own vertue, wiſdome, welth, and other giftes, & deſpyſing other men. Euery man may behold an example of pryde in his owne hart. Lowlyneſſe.

Loue is not diſdeynfull, neyther is ſhee vncomly.

vi. Grauitie, which is too doo rightfull and neceſſarie thinges conſtantly, and ſo to Rule all the outward geſtures and dooinges, that they may agree with the order of nature, of perſones, and of places. The vyces that encounter it, are lyghteneſſe: and ſkornfulneſſe, which proudely diſdeyning others, doth with vncomly geſtures expreſſe the pryde or the hatred, or the contempt, or the ribaudrie of them. Grauitie.

Seeketh not her owne.

vii. Iuſt dealing and Equalitie, which eſcheweth greedy encroching, hath not an eye too ones owne commoditie, but preferreth the common profit and welfare of other men before his owne auailes, like as Paul ſeeketh not his own eaſe or aduauntage, but the ſoule health of his hearers. Iuſt dealing, & Equitie.

Loue is not prouoked too anger.

viii. Meekneſſe, or Softeneſſe, repreſſing wrathfulneſſe and deſyre of reuenge, and not ſufferinge it ſelf to bee put out of patience with repꝛochefull or reuyling woords. It pertepneth too the fifthe Meekneſſe.

Commaun-

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Commaundement. The vyces that encounter it, are wrathfulnesse and simplenesse.

Thinketh none euill.

Freendlynesse. ix. Freendlynesse, not nourishing mistrustfulnes and malice, nor misdeeming other men without a reasonable proofe. As for example, Alexander thought none euill of his Phisition Philip, who was reported to haue gone about too poyson him. It perteyneth to the fifth and eyght commaundementes.

Reioyceth not in iniquitie.

Ryghtfulnesse and mercy. x Ryghtfulnesse and mercyfulnes, not ioying in the misfortunes of good men, not delighting in dishonestie and wickednes, as the deuill reioyceth at vnrighteousnes, and is glad of otherfolks harmes. It perteyneth to the fifth commaundement.

But reioyceth in the truthe.

Righteousnesse & truthe xi. Righteousnesse & truthe, allowing the things that are rightfull and true, and disallowing the things that are wrongfull and false. It perteyneth too the fifth and eight Commaundements.

Beareth with all things.

Patience, xii. Patience, bearing with other mens infirmities and blemishes: as with their waywardonesse, much medling, ouerearnestnesse in matters, vnfulnesse, &c. for Gods sake and common quietnesse. It perteyneth to the.v. Commaundement.

Beleeueth all things, that is to wit, which are too bee beleeued.

Freendlynesse. xiii. Freendlynesse, which is not suspicious, ne conceiueth any euill opinion without a weyghtie cause, nor beleeueth that another man lyeth in wayt for hym: before he haue assured proofe of it. It perteyneth too the fifth and eight Commaundementes. The vyces that encounter it, are suspiciousnesse or mistrustfulnesse, and lyght beleef.

It hopeth all thinges, that is too wit, which are too bee hoped.

Hope. xiiii. Hope, of deliuerance or asswagement of miseries according too the promises of God: or softnesse, which beareth with certeyn escapes of other men, in hope of amendement, for like as God beareth with our sinnes, graunting vs a space of repentaunce: so must Princes or priuate men hope wel of the amendement of other men, till assured tokens of obstinate malice appeare.

It

It endureth all things. This is the propertie of pacience.

xv Loue neuer fayleth, it will endure for euer, it will continue in the Saints for euermore, it will neuer cease, as will the giftes of healing, of learning, of tongues, the office of interpreting Scriptures, and of ministering the Sacraments. Pacience.

Whyther propheſying fayle, the outward miniſterie of interpreting ſcriptures & the foretellings concerning the falling out of things too come, ſhall bee aboliſhed. Prophesie.

Tongues ſhall ceaſe, there ſhall bee no ſundry and vnknowne languages. Tongues.

Or knowledge vaniſh away. Fayth is in this lyfe, a knowledge or a ſearching of things that are not to bee ſeene: but in the eternall lyfe, wee ſhall preſently beholde the beeing of God and his wyll, and the natures of Angels, and our own ſoules, &c. of which wee haue had an vnperfect knowledge in this lyfe. Knowledge.

The third.

FOr wee knowe after a ſorte. He ſhewed three differences betweene our preſent knowledge of God, and our knowledge that is too come. Difference of knowing God

Firſt, our knowledge of God in this lyfe is maymed or imperfect, darke, mixt with dimneſſe and doubting. But in the eternall lyfe it ſhalbe perfect, lyghtſome, cleere, voyd of all myſtyneſſe and imperfection.

Secondly, of Lykelyneſſe. In this lyfe wee are lyke children that begyn too prattle and learne the A B C of the heauenly wiſedom. But in the lyfe too comewee ſhalbe mengrowen, we ſhall ſpeake perfectly, and ſhal commence Maſters and Doctors of diuinitie in the heauenly Vniuerſitie.

Thyrdly, In this lyfe wee ſee Gods beeing and will in a riddle, that is too ſay, wrapped in his woorde: through a glaſſe, that is to ſay, by the lyght kyndled in vs by the holy Ghoſt.

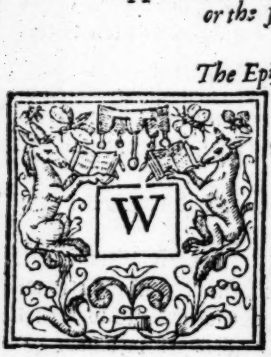
But then we ſhall ſee hym face to face. That is to ſay, we ſhall preſently behold God without any myſt.

Then I ſhall knowe euen as I am knowen. That is too ſay, There ſhall bee then in mee a cleare and bryghtſome knowledge of God, euen ſuch as is in God knowing mee.

The first Sunday in Lent.

Vppon the Sunday called Inuocauit, *or the first Sunday in Lent.*

The Epistle. *ij.Cor.vi.*



WEe as helpers exhorte you, that yee receyue not the grace of God in vayne: For he sayth: I haue heard thee in a tyme accepted, and in the day of saluation haue I succoured thee. Beehold now is that accepred tyme: beehold, now is that day of saluation. Let vs geue none occasion of euyll, that in our office be found no fault: but in all things let vs behaue our selues as the Ministers of GOD: In much pacience, in afflictions, in necessities, in anguishes, in strypes, in prisonments, in stryfes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindeneſſe in the holy Ghost, in loue vnfayned, in the woord of truth, in the power of God: by the armour of ryghteousneſſe: of the ryght hand and of the left: by honor and dishonor: by euil report and good report: as deceyuers, and yet true: as vnknowen, and yet knowē: as dying, and behold we liue: as chastened, and not killed: as sorowing, and yet alway mery: as poore, and yet make many ryche: as hauing nothing, and yet possessing all things.

This Epistle pertaineth to the kind of cases that perswade. The state or summe of the Epistle, is this: I exhort you that you heare not in vayne, the Gospell wherein Gods free fauour and euerlasting saluation are offred vntoo you: but that you embrace it and keepe it with true fayth, and that yee garnish it with godlineſſe & innocencie, & with examples of all vertues, but especially of pacience and constancie, all your lyfe long.

The partes of this Epistle or the cheefe places are foure.

First, a generall exhortation too vs too embrace with earneſt fayth the glad tydings of Gods grace, the summe wherof Paule hath set fooyth in cleare and lightsome woordes in the ende of the foresayde

first

first Chapter. This exhortation he amplifyeth by the circumstance of the time, and by the testimonie of Esay. xlix. bycause now is the tyme of well lyking, and the day of saluation, namely, when the Gospell of Christ or woord of reconcilement is openly preached by the Apostles.

The second concerneth the dueties of the Ministers of the Gospell, out of which Paul in this place reckeneth vp. iiii things. First they are Gods fellow woorkmen by whose preaching and ministerie God offereth and imparteth his grace and all his benefites vnto vs as he sayde in the ende of the last Chapter before: wee come of Ambassade for Christ, as though God exhorted you by vs. We beseech yee therfore on Christes behalfe, that you be reconciled to god. Secondly they must exhorte by sound doctrine, and allure and incense their hearers to the earnest embracing & practizing the righteousnes of fayth & of a good conscience, according as Paule exhorteth and beseecheth the Corinthians in this place. Thirdly, they must beware that they estraunge not mennes myndes from the Gospell of grace and from the ministerie, by giuing them cause of offence in their doctrine or conuersation, as is sayd heere, Gyuing no cause of offence in any thing, least the ministerie be misreported. And fourthly, that they beautifie the doctrine and ministerie of the Gospell, wyth examples of all vertues, and specially of pacience vnder the the crosse, and of stedynesse in their profession: According as Paule sayth in this place: setting foorth your selues in all things as Gods ministers by pacience. And it is a most weightye saying of Nazianzene: They that teach well and lyue amisse, snatch away that thing with the one hande, whiche they reache foorth wyth the other. It is better not too teach at all, than too teach for a fashion. Thou must not pull too thee with the one hand, and thrust away from thee with the other hand. Thou shalt neede to talke the lesse, if thou do as thou oughtest to doo.

Duties or points of a true preacher.

The thyrd part of the Epistle, is:

A Bundell or beadroll of the vertues, with which the ministers of the Gospell and all the godly, must serue God, and beautifie the Gospell, and mortifie and holde in the flesh, not onelye these foorty

Vertues that ought to be in ministers.

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dayes, but also all the whole tyme of their lyfe. Paule reckeneth vp in order .x. vertues: the which (too the entent they may the easyer bee discerned and applyed too the precepts of the tenne commaundements agreeable too them,) I will set them downe by tale.

Pacience. i Pacience, that is to say, stedfastnesse in dangers and aduersities that accompanye the ministerie of the Gospell. Of this vertue there bee sixe obiectes or sixe kyndes of miseryes, in which pacience is too bee performed, which Paule gathereth togeather so as they may bee discerned.

ii Labour or peynfulnesse, performing continuall diligence and earnestnesse in executing faythfully the dueties of ones vocation. For honest labours are bridles of lustes. But idlenesse breedeth vyces, and men by dooing nothing, doo learne too doo euil.

iii Watchfulnesse.

iiii Fasting or sobernesse, and measure or abstinence from meate and drinke.

v Chastitie.

vi Skilfulnesse or true knowledge of Gods being and will, disclosed in the Lawe and the Gospell, and wisedome, able too iudge what is too bee earnestly followed, in what place and afore whom.

vii Long sufferance.

viii. Gentlenesse and Courtesie.

ix Zeale of the spirite.

x Loue vncounterfetted.

The touchestone of Religion. VNto these vertues he addeth in the end the touchstone and rule of religion and christen conuersation. The woorde of truth, which mee must embrace, hold fast, and stryed abrode by firme fayth. And all these things may be brought to passe and performed of vs, not by our owne power but by the myght of God, who helpeth those that seeke ayd at his hand.

The fourth place.

what Pacience is. PAule entreateth in this Epistle chiefely of Pacience, which is too obey God, in suffering miseries, plagues, stryppes, imprisonment, pouertie, reuylings, sclaunder, punishments of body, death, and other daungers, which accompanye the godly profession of the Gospell: and not too bee discouraged for these euyls, that a manne shoulde cast

caſt away the Goſpell, but to bꝛyde ſoꝛowe, and to abyde ſtedfaſtly in the acknowledged truth, and (by grounded faꝑth and hope) too wayte foꝛ deliuerance and euerlaſting lyfe. And this latter part of this Epiſtle is puꝛliſhed and garniſhed by Paule with ſhyning lyghts of figures, that is to wit, with tenne Antitheſies, and as many Iſcolies, and moꝛeouer with Homoioptotes, and Homoioteleuts, and Anaphoraze. Alſo a little afoꝛe, with a long heaping bp, oꝛ gathering togither, and a repetition, whereby one ſelfeſame woꝛd is repeted in the beginnings of eyghteene Commaes. This is the bꝛeefe diſpoſement of this Epiſtle, which being well weyed, there may be ſet foꝛth too the hearers certayne notable places, as ſome Exhoꝛtation to faꝑth, embꝛacing the free fauour of God offered in his Goſpell, oꝛ ſome doctrine of patience and conſtancie in tribulation and aduerſitie, which accõpany faith, oꝛ ſome other of the vertues, out of the regiſter which wee haue reckened bp.

Looke for theſe in the table at the end of this book.

I at this tyme wyll ſay ſomewhat of Faſting.

FOꝛ too this entent haue our aunceters appoynted this Epiſtle in the beginning of Lent, bicauſe in it there is mention made of faſting, watching, and paynes taking and ꝛther afflictions, in which the godly ſhewe foꝛth the true and earneſt repentance of a ſoꝛowfull hart and tame and ſubdue their fleſh. And Although the olde ꝓimatiue Church ꝓeſcribed no foꝛmes oꝛ lawes of meates and faſtings: yet would it that during theſe foꝛty dayes, men ſhould haue moꝛe ſtay of themſelues to liue ſoberly, and to foꝛbeare euen their lawful pleaſures, that their mynds myght be moꝛe fit and ardent in bending themſelues to the conſideration of Gods woonderfull purpoſe concerning the paſſion and death of his ſonne our Lord Ieſus Chꝛyſt, and alſo too true repentance and earneſt ꝓayer. Afterward alſo ſuch as were defiled with outward offences and excommunicated, were woont this Lent time (beꝛoꝛe they were aſſoyled) too be chaſtiſed and tryed with certayne ceremonies whyther they repented in good earneſt and amended from their hart oꝛ no. A deſcription of theſe Ceremonies of open penance woꝛth the reading, taken out of the nineteenth Chapter of the Agathine Counſell, is ꝛcited by Gracian in his fiftith diſtinction in the Chapter of Lent, ꝛ. 33. q. 2. c. beginning with theſe woꝛds: Laborem preſentium, &c, admonere.

why Lent was ordeyned.

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The Catechumeni also (whom it appeareth by the stories too haue been baptyzed onely vppon Easter day and Whitsunday, vntoo the tyme of Charles the great) were woont after that they had giuen theyr names, too bee tryed all the Lent season, and too bee instructed and appoled in the true Doctrine of Chzist, and too be as it were purged wyth the Ceremonies of Fasting and other things, that they come the moze woozthely and reuerently, too the Sacrament of Baptim at Easter.

The first author of the Lenton fast.

And they wyte that Telesphorus was he that first enioyned the foztye dayes fast before Easter: who was Bythop of the Romane Church about the hundzed and thirtith yeare after Chzist. But it appeareth plainly by Irenæus, (who flourished about the two hundzeth yeare after Chzistes byzth) that as yet in those dayes men were vtterly at theyr owne choyce for theyr fastings. This mannes wozdes, which are wozthy to bee marked, are recited by Eusebius in the xxiiii Chapter of his fifth booke. Some are of opinion that the Fast oughte too bee kept but onelye one daye, some twoo dayes, some thzee, some moe, and manye also the whole foztye dayes. And yet all these, notwythstanding that they dysagree among themselues in keeping the Fast, haue alwayes beene and are at peace wyth vs, and the disagreeableneste of the Fast hathe not bzoken the agreement of the Churche.

Diuersitie in keeping the Lent.

A lyke place is too bee founde in the Tripartyte story, in the eyght and thyztye Chapter of the nynth Booke. But in pzocesse of tyme custome tooke such strength, that thys Fast was thoughte too bee vtterlye of necessitye, and that it coulde not bee bzoken wythout deadly sinne. And there is mention made euerye where of it in Augustine, who pleasantlye playeth the Phylosopher euen about the number of the foztye dayes employed vntoo Fastyng by Moyses, Helyas, and Chzist, in hys second Booke of the consent of the Euangelystes the fourth Chapter, and in his hundzed and nynteenth Epystle to Ianuarye, and in hys Sermons of the tyme. In the Greeke Churche the Wednesdayes and Frydayes were appoynted too be Fasted as it appeareth by Epiphanius and others.

Austin a maintayner of the Lenton Fast.

Among the Romanes, Bishoppe Innocent (who ruled about the yeare of Chzist. 420.) is repozted to be he that commaunded first the Saturdayes fast, when as before him Calixtus (who was Bishoppe the

Saturdais and Emberdayes.

the.220.yeere of Chyst) had ordeyned the ember dayes in the foure seasons of the yeare.

But too the intent the summe of the true meaning of Fastings may bee discussed, wee will first distinguish the seuerall kyndes of it. For our disputation is not concerning the fast that is of necessitie, as some tearme it: nor of the Allegoricall fast, which is too absteyne from all offences and sinnes, whereof mention is made in Esay. lviii. and oftentymes is spoken among the Fathers, as Basill sayth: The true Fast is the shunning of wickednesse, the brydeling of the tongue, the restreyning of anger, the banishing of concupiscences, (as false backbytings, lying, and swearing.) The cleane riddance of which things is the true fast: nor of the continuall fast or sobrietie and stayednesse in the measurable vse of meate and drinke too bee performed all the tyme of a mans lyfe, (of which Hierom saith: Let thy fastings bee pure, continual and moderate, and a repast shunning fulnesse: For it auayleth thee nothing too cary thy belly emptie twoo or three dayes togyther, if afterwarde thou stuffe it as full as it can holde:) nor of all kinde of abstinence from the outward commodities of the body, and from all afflictions and outward gesture or countenaunce of mourning which proceedeth from the sorowe of a broken hart, and of one that in very deede and earnestly repenteth, Of which is spoken in Ioell.ii. Turne vntoo mee wyth all your hart in fasting, weeping, and wayling, and rende your harts and not your garments: and which in diuers places elsewhere of the Prophets, signifieth true and earnest sorynesse of hart, or repentaunce shewed by outward mourning. As in Dan.ix.x. Leu. xxiii. Ioh. iii. With which signification agreeth the original of the Hebrue word: for the word Ianah, wherof they fetch their fasting, sinifieth to afflict or punish.

Diuersitie of allegoricall fastes.

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But properly in this disputation wee entreate and argue of the dayes faste (if I maye so tearme it) namelye when as it falleth out the men absteine from all meate and drynke sometimes one day or moe, or a whole day (that is to wit. 24. houres,) or but til the euentide. This manner of fasting was vsed euen in the newe testament, howbeit in such wise, that neither the day nor any certayn meates from which a manne should abstain were appointed, but the whole thing was left free to euery good mans conscience, and the opportunitie of the time. But afterward came in superstitious and tyrannicall lawes concerning certeine meates and dayes, and vngodly opinions, which it behoueth too bee

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Papisticall fast reprooued.

reproued by the woord of God. There are therefore twoo distinct questions concerning fasting. One of the difference and choyce of meates and dayes: and the other of the abstinence of meates, or of other forbearing. For the Papists doo not only commaund men to vse a more spare diet, or vtterly too abstaine all the whole Lent tyme, and euery weeke vppon Frydayes and Saturdayes, too the intent the mynde may bee more meete too thynke vppon heauenly things: but also forbid the eating of certayne meates, as of Flesh, Butter, Cheese, Egges. &c. And beare men in hand that it is deadly sinne, if anye man in the tyme of fasting doo eate flesh, imagining this forbearing of certayne meates too be Gods seruice, and a woorke of necessitie, euen though it tend too the offence of others. Also they taught in tymes past, that sinnes were purged by fasting, or at least wyse, that the merit of Christes passion is applyed to vs for them. It was hygh tyme that these vngodly and Idolatrous opinions woorking reproch too the merit of Christ, should bee found fault wyth. For all men doo ryght well knowe the texts of the Gospell, which expressly forbid men too obserue differences and choyce of meates in the Church, with opinion of Gods seruice or of necessitie. Colos. ii. Let no man iudge you in meate and drynke. Also if you be dead in Christ from the elements of this woorld, that is too say, from the woorldly ordinaunces, why (as though yee lyued to the woorld) are yee led wyth the traditions (of them that say,) touch not, taste not, handle not. &c. Also. i. Timothie. iiii. Paule termeth it the doctrine of Diuels, which commaundeth men to abstayne from meates that God hath created too be receiued wyth thankes giuing. Mathew. xv. Not that which entreth in at the mouth defileth a man, but that which proceedeth out of the mouth. Rom. xiiii. The kingdome of God is not meate and drink but true godlinesse, ryghteousnesse, peace, and ioye. i. Corinthians. viii. Meate commendeth vs not vnto God: For neyther are wee the godlyer if we eate, nor the vngodlyer if we eate not. And it appeareth not by the whole doctrine of the Gospell, that neyther by fasting our sinnes are purged, or remission of sinnes obteyned, or the merits of Christ applyed too vs: but cleane contrariwise, it teacheth that the sacrifice and death of our Lord Iesus Christ the son of God onely purgeth and taketh away sinne: And that this benefite is applyed to vs by faith alone, without any woorkes of the lawe, and much lesse by woorkes of mennes setting vp without Gods woord, and agaynst Gods woord.

The iudgment of gods word concerning fast.

Concer-

Concerning the other question, that is too wit, abstinence from foode, foryninge a mans selfe, and such lyke exercyses of discipline, we also teach that it is free for euery godly man too choose such exercyses of temperance agreeable too his yeares and power, to this end, that his mynde beeing sober, may be more fit and bent too thinke vppon God, too call dayly vppon hym, too studye, and too goe through with all the affayres of hys vocation more ryghtlye. But a man must not surmyse these exercyses too bee of themselues the seruice of God, neyther are superstitious Lawes to be made, too bynde men too certayne dayes. The true and most weighty causes for which these exercyses of soberneſſe are too bee taken in hande and practyzed, may bee fetched out of my exposition of the .vi. commaundement in my Rules of lyfe, and applied too thys place.

How too obserue the outward fast aryght.

Vppon the Sunday called Reminiscere, or *the second Sunday in Lent.*

¶ *The Epistle. i. Thess. iiij.*

WEe beseech you Brethren, and exhort you by the Lord Iesus, that ye encrease more and more, euen as yee haue receyued of vs, how yee ought to walke and too please God. For yee knowe what commaundementes wee gaue you by our Lorde Iesus Christe. For this is the will of God, euen your holynesse: that yee should absteyne from fornication, and that enery one of you should know how too keepe his vessell in holynesse and honoure, and not in the lust of concupyscence, as doo the Heathen which knowe not God: that no man oppresse and defraude hys brother in bargeyning, bycause that the Lorde is the auenger of all such thynges, as wee tolde you before, and testified. For God hath not called vs vntoo vncleanneſſe, but vntoo holynesse. Hee therefore that despyseth, despyseth not man, but God, which hath sent his holy spirit among you.

The disposement.

IT perteyneth too that kind which is perswasiue. For it is an exhortation to new obedience or to good workes.

The cheefe places are three.

1 A generall precept that we should direct our intentes and doings according too the rule of the doctrine receiued of the false Apostles, yea and too abound (that is too say) too profit in true godlinesse, and to endeuour to surmount our selues, or to be euery day better than other.
2 Of chastitie.
3 Of vprycght dealing which keepeth an euen hande in all bargaines.

Of the first.

I Exhort you by our Lord Iesus Christ, that yee encrease more and more, euen as ye haue receiued of vs, how yee ought too walke and too please God.

Scripture the rule of christianitie.

The rule of faith and Christen lyfe is the doctrine delyuered by Christ and his Apostles, which onely God will haue vs followe both in the true knowledge of his beeing and will, and in the ordering of our behauyour and lyfe. Hee will not haue vs too wander and followe our owne opinions, as the Heathen men, which deuysed sundrie Gods and sundrye woorshippyngs: neyther wyll hee haue our deuyses and dooyngs too bee gouerned by our owne pollicye, as the Heathen mennes were, who in whoredome and other lustes, in deceytefulnesse of bargaynyng, in ydlenesse, and in medling with many matters, gaue themselues scope too run at randon without controlment.

Christians must proceede continually & not stay.

Therefore Paule by expresse wordes in this place sayth: wee exhort you that according as yee haue receiued of vs: so yee walke as yee ought to walke, and encrease more and more: As if he should say, let the Doctrine which yee haue receiued of vs Apostles, and not mens traditions or wilworshippings, be the vnmoueable rule & keepline of the true knowledge and seruice of God: as is sayd in Ezechiel the. xx. Chapter. Walke not in the commaundementes of your Fathers. I am the Lord God. Walke in my commaundements, and keepe my iudgementes and do them. Also, looke what I commaund

ther,

thee, that only doo thou vnto the Lord. Neyther adde nor diminish any thing.

And Paule commaundeth vs not only to walke, that is too say, to liue or too frame all the deuises and doings of our lyfe, according too the doctrine of the Apostles: but also to profit more and more, and too surmount and ouercome our selues in true godlynes, which is in deede a victory of all others most goodly and most beseeming a man: according as is sayd: Too ouercome a mans selfe, is of all victories the cheefe and best. For a christen man can neuer long continue and abide in one selfesame state of godlinesse. But either faith, Inuocation, hope, & the rest of vertues encrease and augment in him: or els by slaking of their earnestnes, they become more faint, and by little and little waxe cold: specially in prosperitie, when the hart is open and not forclosed with any sorow, then the diuel creepeth in, and casteth occasions of falling from without, to the entent hee may shake of faith, as he ouerthrew Dauid. Wherfore let euery of vs with singular care, earnestnesse, heede, and diligence, endeuour to profit: let vs with harty request pray dayly vnto God, to rule vs with his holy spirit: let vs shun the daungers and occasions of backeslyding: let vs flee leud company: let vs loue stayednesse: let vs take vppon vs certaine & profitable labours and exercises of godly discipline: and let vs beare in minde this saying: In the way of Lord, not to goe forward, is to go backeward.

The second part.

THis is the will of God, euen your holinesse, that yee shoulde absteyne from fornication.

Among the testimonies that are the markes of the true Churche of God, and that put a difference betweene it and Heathenish and vngodly routes, a notable and manifest signe is the true doctrine concerning chastitie and the vndefiled bond of wedlocke, which is reteyned onely in the Church of God. Al nations els haue openly set loose not only whordome or fornication, but all other more horrible and vnspeakeable lustes. In *Asia* & *Affrike*, euen at this day the sect of Mahomet practiseth incestuous confusions vnpunished. In *Europe*, the Popish faction vnder the false pretence of Religion, hath forbidden a great number of men to marry, whereas Paule notwithstanding hath said before in expresse woordes, that it is the doctrine of Diuels to forbid mariage.

Chastitie a marke of Gods Church.

Forasmuch

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Forasmuch then as in our Churches the Lawes of Chastitie and wedlocke are by the benefite of God reteyned and mayntayned truely and soundly, we may assure our selues euen by this signe, that wee may the more certaynely warrant our selues to be the Citizens of the true Church of God.

The cause also why Paule in this place vrgeth so sore this commaundement concerning Chastitie and eschewing the lustes and vices encountering it, is, for that at Thessalonica (like as at Ephesus and Corinth and other Heathen Cities and famous mart townes too which greate multitudes of men were woont too flocke toogeather from all Nations) there was chiefly great confusion of lustes, and vnbrydled libertie of al vices, which ryotousnesse and wealth breedeth. Paule therefore both in this place and, 1. Cor. 6. and Ephes. 5. teacheth, that wandering lustes are not things indifferent, neyther that there is any libertie graunted in the Gospell, eyther of lustfull lykings, or of craftinesse in bargeinyng: but that they are prohibited most straightly by the commaundement of God, and are most sharply punished by God the iust iudge and reuenger. For this is the euerlasting and vnchaungeable will of God, sayeth Paule: euen your holynesse, which is in the true knowledgement of God, that yee should keepe your selues cleane both in body and soule according too Gods will, and abstayne from all fornication and al concupiscences forbidden by God, and whether it bee in single lyfe or in the lawefull bound of wedlocke, euery man too possesse his vessell (that is too say, his body which is the dwelling place of the chaste and holy spirit of God,) in holinesse and honour, that is, to maynteyne it chaste and holy, and not too defyle it with lustes of concupiscence, as the Heathen haue giuen themselues leaue wythout controllement. In this place is too bee repeated the whole doctryne concerning chastitie and wedlocke, and in especially the eight causes for which al the godly must with singular heede and diligence defend the honour of chaste shamefastnesse. Which causes are recyted in the declaration of the vertues of the sixth commaundement in my Rules of life. Nowe will I adde but onely one saying of Tertullian most woorthy too be borne awaye. In asmuch as wee all are the Temple of God, by putting intoo vs the holy Ghost, who halloweth vs: the Churchwarden & cheefe Chapplein of that Temple is chastitie, which may suffer no vncleane or vnholy thing to be brought

Tertullians saying.

brought in thyther, leaſte GOD who dwelleth there, takyng diſpleaſure too ſee his abode defyled, ſhoulde vtterly forſake it.

The third part concerning interchaungeable ryghtfulneſſe, which ſhunneth deceyt in bargayning.

THis is the will of God, that no man deceyue and beguyle hys brother in chapmanſhip, bycauſe the Lord is the puniſher of al ſuch things. Buying and ſelling.

The propoſition or ground is, Let no man deceiue his brother in bargaining, or be yee iuſt in your bargaynings.

The reaſons are twoo.

THe firſt reaſon is, for that it is honeſt. This is the will of God, that no man miſuſe or deceyue his brother. Honeſt.

The ſecond is for that it is profitable. Bycauſe God is the puniſher of all ſuch things. Although the ſent of lucre by any meanes, ſeeme ſweete for a while, and that they thinke it high policie that their craftineſſe is not eſpyed: yet will God fynde out the offender: yet hath God a reuengyng eye: God the reuenger ſeeeth al things. And experience proueth the meaning of Heſiodus verſe too be true: *By euill meanes ſeeke not too gayne ſuch gayne as rendreth loſſe and payne.* God hath by woonderfull forecaſt ordeyned and eſtabliſhed lawfull bargeyning among men: and he hath ſo diuerſely diſtributed among them the Goods that perteyne to the mayntenance of thys mortall lyfe, that ech hath neede of others helpe, too the intent, that in exchaunging of things, and in bargayning they ſhould put in bye rightfulneſſe, loue towards their neighbour, and other vertues: and that many being knit and bound togeather with theſe bondes, ſhould liue in companie and converſation togeather, and ſhewe the doctrine concerning God one to another, and the example of vertues one too another. Therefore God alloweth lawful bargaynings, and will haue indifferencie and vprightneſſe kept and vſed in them. And in this place by expreſſe wordes hee forbiddeth defraudyng, which keepeth not equalitie in bargaines, but catcheth too himſelfe a greater parte than hee ought of ryght too haue. For the woorde that Paule vſeth, ſignifyeth Profitable. Good counſell. Bargaining & marchandiſe appoynted by God for ſingular good purpoſes.

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ſingnifieth the ſame thing that it dooth in the fifth booke of Ariſtotles Ethickes, that is too wit, Pleonectein of Pleon echein, which is as much to ſay, as to haue more than right, or to take of another mannes goods without recompenſing as much for it, or to encreaſe a mannes owne ſtocke to another mans loſſe. The vertue that encounters it, is interchaungeable vprightnes, which in marchandize or bargapning beguyleth not other men, but maynteineth proportionable indifferencie according too the Lawes of Nature. Thou ſhalt not ſteale. Loue thy neyghbour as thy ſelfe. Doo not to another, which thou wouldeſt not haue doone to thy ſelfe.

Vppon the Sunday called Oculi, or the *third Sunday in Lent.*

¶ *The Epiſtle, Epheſ.v.*

BEe you the followers of God as deare children, and walke in loue euen as Chriſte loued vs, and gaue himſelfe for vs an offering and a ſacrifice of a ſweet Sauour to GOD. As for fornication, and all vnclenneſſe, or couetouſneſſe, let it not bee once named among you as it becommeth Saincts: or filthyneſſe, or fooliſh talking, or ieſting, whiche are not comely, but rather giuyng of thankes. For this ye knowe, that no whoremonger, eyther vncleane perſon, or couetous perſon (which is a woorſhipper of ymages) hath any inheritaunce in the kingdome of Chriſte and of God. Let no man deceyue you with vayne wordes. For bycauſe of ſuch thyngs, commeth the wrath of God vppon the children of diſobedience. Bee not yee therefore companions of them. Yee were ſometimes darkeneſſe, but now are yee lyght in the Lord: walke as children of lyght, for the fruite of the ſpirit conſiſteth in all goodneſſe, and ryghteouſneſſe, and truthe. Accept that which is pleaſyng vntoo the Lorde, and haue no fellowſhippe with the vnfruitefull workes of darkeneſſe, but rather rebuke them. For it is a ſhame euen too name thoſe things

things, which are doone of them in secret: but all things when they are brought foorth by the light, are manyfeste. For whatsoeuer is manyfest, the same is lyght, wherefore he saith: Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The disposement.

THe state of this Epistle, is an Exhortation to newe obedience or to good woorks, and by name it giueth precepts of these three vertues.

1 Of the loue of God and a mans neighbour.
2 Of chastitie, which shunneth whoredome, filthynes and all vnclennes.
3 Of frankehartednes or liberalitie, eschewing couetousnesse which is the seruice of Idols.

And in this exhortation, Paule vseth six Arguments of which the first is gathered.

1 Of the example of God.
2 Of the duetie of children.
3 Of the example of Christe, who hath loued vs in such wyse that hee hath giuen hemselfe too be an offering and sacrifice for vs.
4 Of comlinesse as it beseemeth the Sainctes.
5 Of the punishmentes of wickednesse. For these thynges commeth the wrath of God vppon all that bee disobedient.
6 Of the final cause. Therefore are yee deliuered out of the darknesse of sinne, and endued with a newe light and wyth the holy Ghost, that ye should exercise gentlenesse, vprightnes, and trueth.

This disposement of the principal members of the Epistle being considered, there may a two or three of the notabler places be the easlyer picked out and entreated of.

An exhortation too newnesse of life, or too good woorkes in generall.

MAny when they heare that a man deserueth not forgeuenesse of sinnes by his good woorkes, what neede wee (say they) too employ

Confutation of Merimögers.

employ any ſtudye or care too doo well: Therefore let vs giue our ſelues ouer too all entycementes of pleaſure and ſinne. The wicked and horrible talke of theſe men is playnely confuted by Paule in thys Epiſtle. Wee are not able by our vertues too deſerue forgiuenesſe of ſinnes and eternall lyfe, but the onely ſonne of God our Lorde Jeſus Chriſte hath obteyned theſe moſte hyghe benefytes for vs by hys obedience and death. Neuertheleſſe, there are other foure ryghte weyghtye cauſes, for which wee ought to ſtriue agaynſt the entycementes of ſinne, and to exerciſe ryghteouſnes, truth, libertie, chaſtitie and other vertues.

Neceſsitie of commaundement.

Firſt neceſſitye of the commaundement and the dette. For thys purpoſe were men created by God, and afterward redeemed by the ſonne of God our Lorde Jeſus Chriſte, that they ſhould obey God, and ſet foorth hys glory by liuing vertuouſly, Ephe. 2. Wee are his woorke, created too doo good woorkes. And an eyght dayes agoe, we haue heard: This is the wyll of God, euen that you ſhould bee holy. Iohn. 5. This is my commaundement that you loue one another. And in this Epiſtle: Bee yee the followers of God, walke in louingneſſe, as the ſonnes of light walke yee. Therefore are ye deliuered from the darkeneſſe of not knowing God, and from the darkeneſſe of ſinne, and by the Goſpell lightened with the light of knowing God aright, and endued with the holy Ghoſt, that ye ſhould lyue in new knowledge of God, in righteouſneſſe, in pureneſſe, in dooing of good turnes, in truth, and all other vertues agreeing with the will of God. Hither may all preceptes concerning good woorkes bee referred.

Neceſsitie of eſchewing of paines

Secondly, neceſſitie of eſchewing paynes preſent and eternall, which vnchaungeably accompanie ſuch as are defiled with ſinnes againſt conſcience: as in this Epiſtle there bee moſt greuous threats: Knowe yee this, that no whoremonger and vncleane perſon, or couetous perſon, which is an Idolater, haue inheritaunce in the kingdome of Chriſt and of God. Let no man deceyue you wyth vayne talke (that is to wit, that ſimple fornication, couetouſnes, and vſurie are no ſinnes) for theſe things commeth Gods wrath (that is to ſaie, horrible plagues) vppon the diſobedient. The horribleneſſe of this threatning may bee amplified by expounding the weightineſſe of the woords, and putting too of like ſayings and examples gathered out of the Hiſtorie of the whoworld.

Thirdly,

Thyrdlye, the necessitye of holdyng faste fayth, Gods grace, the holy Ghoste, and everlastyng lyfe. For all these good thynges are shaken off by euyll woorkes or sinnes agaynst conscience. Necessitie of Gods graces and gifts.

Fourthlye, the rewardes of good woorkes promised by God. 1. Tim. 4. Godlynesse hath promyses of the presente lyfe, and of the lyfe too come. For although remission of synnes, and eternall lyfe bee giuen freely for Christes sake onely: yet are good woorkes recompensed with other most bountefull rewardes as well ghostely as bodylye, both in thys lyfe and in euerlastyng life. Rewardes.

And Paule giueth commaundement by name concerning loue of of our neyghbour, which repressing bitternesse, wrefulnesse, backebyting, and al malice, honoureth well dooing, mercy, and frankehartednes towardes others. For the beginning of the fifth Chapter too the Ephesians hangeth to this part of the fourth chapter. Therfore al the whole summe of the doctrine concerning the loue towardes a mans neighbour, &c. may be conueied hither out of the exposition of the first, fifth, and seuenth commaundements.

Concerning Chastitie which elsewhere whoredome, vnclennes, and filthines, matter to entreate of may bee taken out of the methodicall exposition of Chastitie which I haue registred in the sixt commaundement. Chastitie.

Concerning Couetousnesse which fighteth with the first and viij. commaundements, let doctrine be sought out of the declaration of the vertues of the viij. commaundement. Couetousnes.

Concerning the sacrifice of Christ who offered himselfe for vs too the father an oblation and sacrifice of sweete sent, wee will speake about a fortnight hence, vpon the Sunday called *Iudica*. Now will I breefly expound the text.

Bee yee followers of God therefore, that is too say, in loue and benefitting. 1. Ioh. 4. Herein is Loue, not that wee haue loued God, but that he hath loued vs, and hath sent his sonne, too bee a recontylement for our sinnes. Deerely beloued, if God haue loued vs so, we also muste loue one another. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Followers of God.

Walke in loue, toward God and your neighbour. To walke, is to liue, or to rule the will and outwarde dooings in such wyse, that wee Too walke.

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may loue our neighbour and doo him good.

And gaue himselfe for vs. That is also a witnesse of Christes feruent loue towards vs, which is set out Rom. 5.

Sacrifice. An offering and sacrifice. The Sacrifyce intoo whiche was conueied Gods wrath ageinst our sinnes, whom it beehooued too bee slayne and put too death, to the intente wee myghe bee spared.

Sweete smell. For a sent of sweete smell. For al veere suoow and acceptable. It is a phrase taken out of Moyses. Leuit. 1. The Preest shall burne it upon the Altare for a burnt Offering and a sweete smell untoo the Lorde. Genesis. viii. The Lord smelled a sweet smell. God is wonderfully delighted in the obedience of his sonne the sacrifice. And hee sheweth that for his sake our prayers also and our thankesgiuing and our almesdeedes are acceptable and sweete unto him, in lykewyse as wee are delighted with the fresh sent of a Vyolet or a Rose. And all the sacrifyces and good woorkes of the godly must be smelles, that is too say, a farre spred and well sented fame concerning God.

Saincts. As it becommeth Saincts. The Saincts are cleane. Whoremunging, filthines, ribaudy, &c. are uncleane, Ergo they become not Saincts.

VVho is an Idolatour. A couetous man who is an Idolater. Hee is an Idolater eyther which surmiseth that to be a God, which is not God: or which peelooth to some other thing that is not God, the honour peculiarly due unto God, as faith, feare, and loue aboue all things. So is a couetous person an Idolater, bycause he bestoweth his loue aboue all things, and his trust (which are due only to God) upon his mony, and setteth more by it than by God.

Darkenesse. Yee were sometime darkenesse, that is to say, without knowledge of God, and nouzeling your selues in all sinnes yee were wythoin true acknowledgement of God, without true right eousnesse, and wythout life.

But now you are light in the Lord. Nowe yee are lyghtened with true knowledge of God: yee knowe what woorkes please God, and what woorks displease hym: yee are borne agayne by the holye Ghost.

Vppon

Vppon the Sunday called Lætare, *or the fourth Sunday in Lent.*

¶ The Epistle. Gala iiij.



Or it is wrytten that Abraham had twoo sonnes, the one by a bondmaide, the other by a freewoman. Yea, and hee which was borne of the bondwoman, was borne after the flesh: but he which was borne of the freewoman, was borne by promise: which things are spoken by an Allegory: For these are twoo Testamentes, the one from the Mount Sinai which gendreth vnto bondage, which is Agar: For Mount Sinai is Agar in Arabia, and bordereth vpon the Citye which is nowe called Hierusalem, and is in bondage with her chyldren. But Hierusalem, which is aboue, is free, which is the moother of vs all. For it is written: Reioyce thou barrein that beareſt no children: breake foorth and crye, thou that trauayleſt not: For the desolate hath many moe children than shee which hath an husband. Brethren, wee are after Isaac the children of promise. But as then hee that was borne after the flesh, persecuted hym that was borne after the spirit: Euen so is it now. Neuertheleſſe, what sayth the Scripture? Put away the bondwoman and her sonne. For the sonne of the bondwoman shall not bee heire with the sonne of the freewoman: So then brethren, wee are not children of the bondwoman, but of the freewoman.

The disposement.

This Epistle is of that kinde that instructeth. For it is a Doctrine concerning the difference of the old Testament and the newe, set foorth with a similitude of Abrahams twoo wyues and their children, taken out of the .17. & .21. of Genesis. And therwithal are mingled places concerning the Church, or the difference betweene the

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true Church and the hipocritical Church, and concerning Christen libertie.

The first place concerning the difference of the old Testament and the new.

A Testament or last will.

A Testament in generall is a promise wherby one that is towards death leaueth his wil vnto others vnder witnesse, and bequetheth his goods to his heires, and declareth what he wil haue performed on the behalfe of the heires.

Paule in the ninth to the Hebrues saith: Christ is the mediator of the newe Testament, that through his death which befel for the redemption of those transgressions that were vnder the first Testament, they which were called might receiue the promise of euerlasting life. For where soeuer is a Testament, there also must needes be the death of him that makes the Testament: for the Testament is not of authoritie and force till the Testator be dead.

Christ therefore when he was ready to dy for vs, made his Testament, in which he witnesseth this to the will of him and of his eternal father: that all which repent and flee to him by Faith, should obteine forgiuenesse of sinnes and endlesse saluation, for his bodies sake which was deliuered for vs, and for his bloodes sake which was shed for vs: and these his goods doth he distribute to vs by his woorde and sacraments.

A definition of the newe Testament.

The new Testament, then (to define it most properly) is nothing els but the Gospell, that is to say: A promise of remission of sins, of the holy Ghost, and of life and soulehealth euerlasting, to bee giuen freely to those that beleeue, for Christs sake, who dyed and rose ageine for vs. This definition is builded vpon the woorkes of our Lords supper (and vpon the .viii. and .ix. Chapters too the Hebrues, & vpon the .iii. & .iiii. chapters to the Galathians. The mediator of this new Testament is Christ, bycause he hath vttered to men the promise of forgiuenesse of sinnes, and by his owne bloodshed and death, fully discharged the raunsome or price sufficient for the sins of men, which could not be purged by our own woorkes and sacrifices, and hath performed such an obedience as is the very desert: for which remission of sinnes, the holy Ghost, new rightes onlines, and eternal life are bestowed vpon vs. These benefites applieth he vnto vs by his intercession, and the outward meanes of his word and Sacraments.

The

The olde Testament is properly a publyshing of the Lawe, or a couenant whereby God bounde the people of Israell too keepe the law deliuered by Moyses, and on the other side promised them the land of Canaan, and a certain common weale & defence, and all good things, and added ceremonies and sacrifices, too bee figures of the person and benefites of Christ, for whose sake only, the beleeuers are at all times receiued into the leage of eternall saluation. For there is but one selfesame principall and euerlasting Testamēt or couenant of God, by which al the Patriarks, Prophets, Apostles, and the rest of the chosen at all times are receiued, that is to wit, The promise of Gods fauour or of forgiuenesse of sinnes to be giuen freely for Christs sake. Act. 15. Rom. 4. By these definitions it appeareth, that the difference between the olde Testament and the newe, is in manner the same that is between the law and the Gospell. In another place wee haue recited .vi. differences of the law and the Gospell, among which the cheefe are these two. The first is in the manner of the promises.

A definition of the old Testament.

The difference betweene the old Testament and the new.

The law or the old Testament promiseth good things, but vntoo such only as keepe the law uncorruptly.

But the Gospell or the newe Testament promiseth remission of sinnes and euerlasting life freely for Christ.

The second is of the effects. The Lawe or olde Testamente deliuereth no man from sin and death, ne giueth inheritance of eternal lyfe, but denounceth vs the bondslaues of sinne and death, accusyng and encreasyng our sinne, and castyng vs intoo endlesse damnation.

But the Gospell or promise of the newe Testament, deliuereth the children of the promisse from sinne and death, and maketh them heires of euerlasting lyfe, and of all heauenly good thyngs. Thys difference of the olde Testament and the newe, or of the lawe and the Gospell, or of the people of the lawe and the people of grace, is cheefly set out by Paule in this Epistle, and garnished with the Allegorie of Abrahams two wiues & their children, which Allegorie is brought in this place not too confirme, but to beautifie and garnish the matter. For like as Abraham had two wiues, Agar a bondwoman, and Sara a freewoman, by whom he had two sonnes, Ismael bond, and Isaac his heire: Euen so God deliuering too men two kindes of doctrine, the law and the Gospel, or the old and the new Testament, hath

Agar, Sara, Ismael, & Isaac.

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twoo peoples among mankind, of which the one embracing onely the lawe, seeketh righteousnes and eternall saluation by obseruyng the lawe delyuered by God in mount Sinai, and proudely despyseth the glad tydings of Gods free fauour and of fayth, like as the most part of mankind, and specially the Iewes and other hipocrits which know none other righteousnes than the righteousnes of the law, the image of which people is Ismael borne as touching the flesh without Gods promise, of the handmaid Agar, (by which name the *Arabians* are woont too call mount Sinai) Gen. 16. who imagineth that the true children of Abraham or heires of God, are made or begotten, by the fleshly regeneration and by the law, or by deserts and woorkes of men.

This people being begotten to bondage vpon Agar, or by Gods law published vpon Mount Sinai, extendeth euen to the same Citie which is now called *Hierusalem*, or to the Sinagog of the Iewish people, which although it baune it selfe stoutly too be the true Church and people of God, descended from Abraham, hauing the law and Ceremonies deliuered them by God: yet is it in bondage with the children thereof: that is too say, is not by the lawe deliuered from sinne and death, nor made heire of righteousnesse and eternall saluation, but contynueth oppressed wyth the thraldome of sinne and death, and is cast out of the heauenly house or Church into endlesse damnation.

A very good argument.

Now if the very lawe of God deliuered by God himselfe vppon mount Sinai, begetteth none but bondmen, ne deliuereth any man from death and sinne: much lesse can the woorkes of mens traditions procure righteousnes and inheritance of eternall lyfe.

The heauenly Ierusalem.

The other people or sonne of God by Sara the free woman borne againe of the free promise of the Gospell, trusteth too no woorkes or merites of his owne, nor to any prerogatiue of the flesh: But resteth by faith vpon the only and free mercy of God promised for Christes sake, accounting his owne righteousnesse which is of the lawe, to be but dung, so he may win Christ, and obteine Gods righteousnesse by Fayth.

This Church embracing the free promise of the Gospell by faith, is that heauenly or spirituall *Hierusalem* dispersed through the whole world, and the moother of vs all, bearyng new children and new heirs too God, from time too time, by the ministerie of the Gospell

without

without the law & without workes. Now albeit that this true Church which without the law and without workes is made heire of righteousnes and euerlasting life, bee despysed before the world, and oppressed with persecution, and hath not the lawe to her husband, and therefore seemeth vtterly barrein, and hath not so many disciples nor so many sonnes as Agar hath, or as the law hath that was made vpon mount Sinai: yet is shee before God most glorious and most fruitefull, and dayly (not by her husband the lawe but by the Gospell and spirit of Christ,) conceiueth, beareth, and bringeth vp children without number, exempted from the bondage of sin and death, and set free from the tyranny of the law, and made heires of all Gods benefits.

Of this free woman Sara and this heauenly *Hierusalem* we know our selues to be Citizens and the heirs of God, when we embrace the promise of the Gospell by true and effectuall faith. By this applying of the figures to the difference of the old Testament and the new, and of the people of grace, or of the true Churche and the counterfet Church, it is no harde matter to espy after what sort eche member in the text agreeth to this Doctrine, and how the phrases are too bee vnderstoode.

Vppon the Sunday called Iudica, or the *fifth Sunday in Lent.*

¶ *The Epistle. Hebruer. ix.*

CHriste beeyng an high preeste of good thynges too come, came by a greater and a more peafect tabernacle, not made with handes, that is too say, not of this building, neither by the blood of Goates and Calues, but by his owne bloode: he entred once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a young Cowe when it was sprynckeled, purifyed the vncleane as touching the purifying of the flesh: howe much more shall the blood of Christ (which through the eternall spirit, offered hym

selfe without spot to God) purge your conscience from deade woorkes, too serue the liuing God? And for this cause hee is the mediator of the new Testament, that through death, which chaunced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receyue the promise of eternall inheritance.

The disposement.

This Epistle is of that kind that instructeth. And the state of it or the matter whereof it entreateth, is a doctrine concerning the preesthood and sacrifice of Christ.

The cheefe places are three.

1. Of Christs Preesthoode, and of the benefytes of his preesthood.
2. The foure differences between Christes sacrifice and the sacrifice of the Leuites.
3. Of the differences betweene the olde Testamente and the new.

The first place concerning Christes preesthood.

What preesthood is in generall.

FIrst and formest let vs consider the definition. A preest in generall is a person ordeyned of God to teach the Gospell, and to offer sacrifices, and to pray too God both for himselfe and for others, hauing Gods promise wherby he may warrant himselfe that he is heard. By this description there appeare to be three cheefe dueties of a Preest. First, to teach not onely the Lawe, but also the Gospell concerning Christ. Secondly, to offer Sacrifyces commaunded by God. For a Sacrifice is a ceremonie or woorke commaunded of God, which wee yeeld vnto God to honour him withal, that is too say, to witnesse that he is the true God whom we woorship after that sort.

That preest dooth offer God a sacrifice,
That shewes the Gospell foorth in rightfull wyse.

A definitio of the hyghest preest or of Christ.

These offices are comon to al preests. But in this Epistle is entreated of the highest preest, of whō let this definition be fastened in mind. The high preest Christ is a person immediatly ordeined by the eternal father, & anoynted with the fulnes of the holy Ghost, to the intent he should

he should bring to vs by the Gospell out of the secret bosome of the eternall lasting father, and make intercession for the whole church, hauing promise that he shall assuredly bee heard, and so offer sacrifice, (that is to wit himselfe) once for all. By which sacrifice, he deserueth remission of sinnes, ryghteousnesse, and euerlasting saluation to the whole Church: This whole definition may be builded and warranted out of the textes of the Epistle too the Hebrues. But this dayes lesson of the xputh Chapter entreateth chiefely of the thyrd parte of Christes priesthood, that is too wit, of his Sacrifice.

And to the intent this doctrine concerning the sacrifice of our hygh Priest Christ may be obtayned from the very springs: first let vs consider, that God is verily and vnchaungeably iust, and that it is an euerlasting and vnchaungeable rule of Gods iustice, that the reasonable creatures should either perfectly and throughly agree with Gods wysdome and ryghteousnes, or (if they agreed not,) that they should suffer punishment accordingly, and bee horribly destroyed. Therefore in as much as the first man and woman had offended and forgone the ryghteousnes and soundnes that was gyuen them in their creation: they were too bee cast away into eternall damnation. But of his vnmeasurable mercy, the sonne of God made intreatance for mankinde, and to the intent Gods iustice myght bee satisfied, he offered himselfe to punishment, and to make amends to Gods most ryghtfull wrath. And so vppon the woonderfull tempering of Gods Iustice and his mercy together, there was a decree enacted of reteyning men into fauour for the sacrifice of the son of God, wherby gods wrath was to be pacyfyed and ryghteousnes and euerlasting saluatiō to be recouered to mankynd.

Gods iustice medled wyth mercy, was the cause of Christes sacrifyce.

For this sacrifice of the sonne of God all the elect haue at all tymes obtayned remission of sinnes and inheritaunce of eternall lyfe, as is sayd. Actes. iiii. There is none other name vnder heauen, in which wee must be saued, than the name of Jesus Christ.

And to the intent men should bee put in remembrance, and taught of this sacrifice of Christes, God ordeyned the sacrificing of beastes euen from the beginning of the world, which in no wyse purchased remission of sinnes (as is sayd in this Epistle: It is impossible for sinnes too bee taken awaye by the bloude of Bulles and Goates) But were figures or Images of Christs true sacrifice, by which is obtained continuall and euerlasting redemption from sinne and the heritage of eternall lyfe. This doctrine concerning Christes sacrifice which is

why the sacrifycing of beasts was ordeyned

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the foundation of ryghteousnesse, saluation, fayth, and christen Imaginacion, let vs myndfully thinke vppon: not onely these fewe dayes, but in all our whole lyfe, and in our dayly prayers.

The sacrifices of the heathen

Yea and at all tymes there hath been sacrificing in the worlde, euen among the heathen, not onely of beastes but also of men: as Calchas, Alexander, Iulian, the Frenchmen at their passing ouer *Po*, and others, slewe men and offred them in sacrifice. These customes were borrowed out of the Church of the Fathers, (which had spyed abrode the doctrine concerning the sacrificing of the man Christ that was too come) and of euyll zeale in counterfetting the the example of Abraham. And hereunto were added superstitious opinions, that God was pacified and made at one wyth vs for the preciousnesse and worthynesse of the sacrifice. But in deed there is but one onely sacrifice of Christ that reconcileth too God, the merye and recompence whereof pacifyeth Gods displeasure, of which the other sacrifices of the fathers and of the Leuites were but shadowes.

The second place.

Differences of Christes sacrifice and the Leuiticall sacrifices.

Paul therefore in this Epistle compareth the figuratiue priesthood of the Leuites with the priesthood of Christ. And before in the .vii. Chapter he rehearsed eyght differences which I haue expounded in another place. In this dayes lesson are reckened vp foure differences betweene the sacrifice of Christ, and the Leuiticall sacrifices: of which the cheefest is:

Eternall saluation.

Fyrst, Christ beyng a hygh Priest of good things too come, (or of eternall good things,) that is to wit, of blissing and deliuerance from sinne, which the Fathers by their sacrifices witnessed themselues too looke for: found euerlasting redemption (that is to say, deliuerance from sinne, from Gods wrath, and from euerlasting death) and attonement with God, and clensing of the conscience from dead workes (that is too say, from sinnes, for which wee are subiect too death) and also the free gyuing of the heritage that was promised.

Leuitical sacrifices are figures

But the Leuiticall Priestes by their sacrifycing of Cattell, of Calues and of Gotes, deserue not eternall redemption, but onelye are hygures of the true Priest Christ, and make menne holy onely concerning the outward clennesse of the flesh.

Secondly, Christ offered but once onely and but one sacrifice, by which

which he purged all sinnes of the whole world. But the Leuiticall Priestes offer sacrifices daylye, and enter into the holye of holyes euery yeere, and can not deliuer those from sinne for whome they offer, as is sayde more at large in the begynnyng of the tenth Chapter. Christes sacrifice once for all.

Thyrdly, Christ is entred in by his owne bloudshed, or hath purged the sinnes of all men by his owne bloudshed, as is sayde. 1. John. i. The bloud of Christ cleenseth vs more from all sinne. But the Leuiticall Priestes sprinkle the Altar with the bloode of Calues and Gotes, which purgeth not sinnes: but all the bloodsheds of beastes in the Leuiticall sacrifices were onely figures of Christes bloodshed, by which onely the Church is redeemed: as in Act. xx. Ephes. Col. i. i. John. i. Rom. v. and elsewhere is written. Christ purgeth by his owne blood.

Fourthly, the Leuiticall Priestes whē they should make sacrifice, entred yearely into the holy place or temple made with mans handes: But Christ is entred euen into heauen, that is too say, into the sight of GOD, and is priuye too Gods secret purpose concernyng mans redemption. Christ is entred into heauen.

Vppon Palme Sundaye.

The Epistle. *Philip. ij.*

LET the same mynde bee in you, that was also in Christe Iesu: whiche when hee was in the shape of GOD, thought it no robberye too bee equall with God: neuertheless he made hym selfe of no reputation, takyng on hym the shape of a seruant, and became lyke vntoo man, and was found in hys apparell as a man. He humbled hymselfe and became obedient vntoo death, euen the death of the Crosse. Wherefore god hath also exalted him on hygh, and gyuen hym a name which is aboue all names: that in the name of IESVS, euery knee should bowe, both of things in heauen and things in earth, and things vnder the earth: And that all Tongues should confesse that Iesus Christ is the Lorde, vntoo the prayse of GOD the Father.

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The disposement.

THis Epistle is of that kynde that is persuasiue. For it is an Exhortation too lowlynesse or humilitie, taken of the examples and rewardes of Christes humilitie.

The places of doctrine are these.

1. A notable witnesse of the two natures in Christ, very God and very man, to bee ioyned too the rest which are gathered togi-
in the place concerning the sonne of God.
2. Of Christes passion and death.
3. Of the aduauncement or glory of Christ reigning.
4. Of humilitie or lowlines.

The text of the Epistle.

THe ground of the exhortation which Paule purposeth, is set downe next before the woordes of this dayes Epistle. Let euery one of you through lowlynesse thinke another man better than himselfe. Bee lowly.

Too this proposition he addeth a reason grounded vppon the example of Christ. Let the same mynde be in you, that was in Iesu Christ: that is too say, Let there bee true lowlynes of mynde in you as was in Christ, who being in the shape of God, (that is too say, being God in very deede and by nature) did notwithstanding abase himselfe beefore the eternall Father, beneath al Angels and men.

Who being in the shape of God, that is to say, in the nature and substance of God. For the Greeke woord Morphe, signifieth a substantial shape or expresse and personall image, and not a proportion, figure, or counterfet wauing before ones eyes. This therefore is the meaning: Christ when as he was in the shape of God, that is, when as he was in deede and by nature God, or, whereas he was the shape and liuely Image of GOD the father, begotten of the substance of the Father, and equall too GOD the Father in power, maiestye, and glory.

Thought it no robberye too bee equall wyth God. The Greek phrase is *harpagen poieisthai*, which is to commit robberie. Like as *met ahulin poieisthai* to make a passage or to passe. So lykewyse *harpagmon hegeisthai* to count it robbery, that is to say, to robbe. So is there a very lyke phrase, Hebrues x. Treading the sonne of God vn-

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der foote, and accounting the bloud of his Testament vnholy, that is to say, dishonouring it. The meaning therfore is: He thought it no robberye to bee equall with God, that is to say, he vsurped not equalitie with God in this his calling, when it was decreed that the sonne should become a sacrifyce and obey God in suffring death, he vsed not his power agaynst his callyng, nor was proude or haultye for this his equalitie of the Godhead, whiche he vsurped not, ne possessed too the wrong and dishonour of the other, but obtayned it by byrth as a good thing of nature.

But humbled hymselfe, that is to say, he exercysed not his godlye power, but humbled and abased hymselfe in such wyse as he tooke vpon him the shape of a seruant, that is too say, the substantiall shape of man, or the very nature of man body and soule. He is tearmed a seruant, both for taking vppon him mannes nature subiect to death and other miseries: and also for his seruysableneslie in teaching and suffering, as hee hymselfe sayeth: Mathewe. xx. The Sonne of manne is not come too haue seruice doone vntoo hym, but too doo seruyce hymselfe, and too gyue his lyfe as a raunsome for the whole multitude of mankynde. And let the younger sorte beare in mynde that thys most common and ordinary manner of speeche of the Churche, whereby wee saye that the Sonne tooke vppon hym the nature of man, is taken out of thys place of Paule, and out of the second too the Hebrues: for hee tooke not vppon him the Angels, but the seede of Abraham, that is to say, hee coupled not too hymselfe the nature of Angels, but the nature of man, of the posteritie of Abraham.

Framed after the lykeneslie of men, that is too say, he became altogether lyke other men. He was no Ghost or counterfet of a man as Marcion and the Manichees surmysed: but a very man and in all things lyke his brethren, yea and mortall also, sinne only excepted, Heb. ii. iiii. Marciõ & the Manichees.

And in fashion hee was found as a man, that is to say, not onelye in proportion and gesture of body, but also in inclinations and motions of mynde, in fearfulneslie, sorowfulneslie, toyfulneslie, and other affections, which notwithstanding were well ordered in Christ, and conformable to his heauenly mynde.

He humbled or cast himselfe downe, becomming obedient too death, euen too the death of the crosse. This notable sentence hath Ciprian expressed with great lyghtsomneslie of woords, in his sermon of Almesdeedes: Christ the sonne of God would become Christes humilitie.

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the sonne of man, that he myght make vs the sons of God. He brought himselfe lowe, that he myght lyft vs vp which lay vnder foote, he tooke vpon him the shape of a seruant, that he myght make vs free. He was wounded, that he myght heale our wounds. He was contented too dye, that he myght giue vs mortall wyghtes immortalitie.

Wherefore God hath also exalted him on hygh. God hath exalted Christ the man, and seruant that was crucifyed and dead for vs as in respect of his manhood.

He hath giuen him a name which is aboue all names, that is too wit, Iehoua, or the Lord, which is the peculiar name of the onely true and most hygh God the maker of heauen and earth: as is sayd in Esay xliii. I am the Lord, this is my name, and I will not gyue my glory too another. This name Iehoua or Lord, is is not onely attributed to his Godhead which had it from euerlasting, but also too his manhood, the which is ioyntly woorshipped and serued in one selfesame woorshyppe and seruice, toogyther with the sonne of God the woorde, too which it is vnited.

That in the name of Iesu euery knee should bowe. Some deryue the name Iesu of the Hebrue woord Iehouah which being vtterable of it selfe, is (as they wryte) made vtterable by putting in the letter Ieschua, and so by contraction Iesu, that is to say, the Lord incarnate, or God become man. Paule taketh these woordes out of Esay. xlv. Turne vntoo mee, and yee shalbe saued all the endes of the earth: for I am the Lord, and there is none other: vntoo mee shall euery knee bowe, and vntoo mee shall euery tongue sweare.

That IESVS Christ is the Lord, that is too say, that hee is the Lord, or in very deede and nature GOD. By thys Grammatycall declaration of the woordes, the ruder sorte may the ryghtlyer vnderstand the Text of the Epistle. Which, in as much as it is read vppon this day chiefly in this respect, bycause it maketh mention of the woonderfull abasement and death of the sonne of GOD, the memoryall whereof is celebrated by al the Christen Churches of the whole world, as the next weeke. Let a summe of the doctrine concerning the passion and death of our Lord Iesus Christ included in the vsuall questions of Methodicall order bee repeated in this place. The consideration of the woonderfull purpose of GOD concerning the redemption of mankynde wrought by the sonne of God our Lord Iesus Christ, who suffered and was crucifyed for vs, farre surmounteth the wisedome

of

of all Angels and men.

To this end hath God by the wonderfull temperature of his Iustice and mercy stablished this secret decree, and made his sonne (who is the Mediator) a sinne offering and sacrifice, to the intent that we men being set free from Gods wrath, from sinne, and death, myght be made the righteousnes of God, as is sayd. ii. Cor. v. And in consideration of thys maruelous benefyte, let vs acknowledge the horrible wrath of God agaynst our sinnes, and the vnmeasurable largenesse of Gods mercy towards vs, and also let vs stirre vp the feare of God, fayth, and thankesgiuing in our hartes. Why Christ was made a sacrifice.

It is an eternall and vnchaungeable Maxime of Gods iustice, that the reasonable creatures should eyther thorowly agree with the wisedome and righteousnes of god, or els suffer due punishment and be horryblye destroyed for not obeying. Forasmuch therefore as the fyrst man and woman had of their owne franke and freewil, cast from them the righteousnes and pureues which God had giuen them in their creation: they again on the other syde were to be cast into eternal paynes. But the sonne of God of his vnmeasurable goodnes pitying mankinde, made intreatance for vs: and to the intent Gods wrath myght be satisfyed, he offered himselfe to punishment, and to make amends vnto gods most iust displeasure: and so in that secret counsel of the Godhead, this decree was made, that the sonne of god taking mans nature vpon him, should become a sacrifyce, and by his passion and death pacify Gods dreadful wrath, and satisfy his iustice and restore forgiuenes of sinnes, righteousnes, and euerlasting life to all those that flee vnto him by fayth.

Now the passion of Christ is fyrst a feeling of Gods dredful wrath agaynst all the sinnes of mankinde which were powred out vpon Christ as vppon a sacrifyce, which great burden of Gods wrath enforceth Christ too say thus, My soule is heauy euen vnto death. And agein: my God, my God, why hast thou forsaken me. The first part of Christs passion.

Mens mindes are not able to see thoughly the greatnes of this extreame and vnutterable sorowe of Christs, bycause they vnderstand not the greatnes of sinne, and of Gods wrath which is a consuming fyre. Notwithstanding mens myndes are to be stirred vp, to consider truely and earnestly the horrible wrath of God ageinst sinne, both by the myseries of all mankynde, and the examples of the consciences of wicked men, and also by the testimonies of Gods woorde: too the intent that they on theyr behalfe may the cleerlyer perceyue the greatenesse

nesse of the mercy and benefites of Christ, who hath vndertaken that dreadfull burthen of Gods wrath for vs.

Testimonies of gods wrath ageinst sinne.

Notable testimonies of the true and horrible wrath of God, are first the innumerable calamities of all mankynde, as the death of all men, swarmes of diseases, floods, burnings, warres, destructions of Cities, and other innumerable miseries of al men, and the slaughters of all the Saincles, (as of Abel and Iohn Baptist,) by which notwithstanding Gods wrath could not bee pacified, but that the sonne of God must be made a sacrifice.

Agayne the greatnesse of Gods wrath is after some manner shewed by the examples of many menne, who for the conscience of one wickednes, haue been striken with most heauye fearefulnes which hath dryuen them too for doo themselues: As the examples of Orestes, of Aristobulus king of the Iewes, of Iudas the traytor, of Theodorich, of Verona and of dyuers others.

Now if the feeling of Gods wrath agaynst one sinne alone, do breed so bitter sorrowe in the hart, that it dispatcheth a manne of his lyfe: What an vnmeasurable huge heape of Gods wrath and of horrible sorrowes (thynke you) were thronged vppon Christ, who sustayned not one sinne alone, or the sinnes of some onely one manne, but mine and thyne, yea and all mennes offences, Idoll gaddynges, and murders: All theyr synfull inclinations, affections, and outwarde faultes: together wyth the fyre of Gods wrath agaynst these sinnes.

Beeyng ouerwhelmed wyth this huge burthen of GODS wrath, he cryeth out: Psalme .xxii. OGOD my GOD, why haste thou forsaken mee? My hart is beecome lyke melting Waxe, my strength is wythered lyke a Potsherd, and thou haste brought mee downe to the dust of death.

This feelyng of the huge and horryble wrath of GOD agaynst all the synnes of all menne, was the fyrst and chyefest part of Christes Passion.

The seconde part of Christes passion.

The second part was the heauynes and exceeding great torment rysing in his hart for the feeling of Gods wrathe ageinst sinnes, and for the feare of death and tearing of his bodie, which so appaled all the partes of his body, that he swet droppes of blood.

The third part of his passion.

The third and lightest part of all, was the tearing of his bodie and streyning of his sinewes, when he was whipped and bufferted, and fastened

tened too the Crosse with nayles.

The causes of Christes Passion.

IT is not the wyssedome of any creature, that can search out the causes of Gods wonderfull purpose concerning the redemption of mankynde, too be brought too passe in this wise, that the sonne of God should make intreatance for vs, and take our nature vppon him, and be sacrificed for vs: neuertheless, God will haue the consideration of this wonderfull Decree begonne in this lyfe.

The principall efficient cause is the will of Gods Sonne, making intercession of his own mere motion, for mankind falne into sinne and death, offering himself too this obedience and punishment, wherby he might make satisfaction for mankind. Iohn. x. I am the good shepeherd, and I giue my life for my sheepe. The loue of Gods Sonne.

The inward cause that moued or enforced him too doo so, is the immeasurable mercy of God tempered with his iustice. For sith that God is vnchaungeably iust, he is in deede horribly angry with sinne, and destroyeth sinners lyke a consuming fire. Neyther relenteth he his anger ageinst sinne, of a fondnesse and lightnesse: but vnchaungeably and most streightly keepeth this Rule of iustice, that men shall eyther performe due obedience, or else abyde the fire of Gods wrath. Therefore God receiueth not men that are falne without equal and sufficient amendes: which forbicause mankind was not able to yeeld, and therefore was too beetake intoo endlesse tormentes: the Sonne of God beeing inflamed with vnmeasurable loue and mercy towardes mankind, maketh intreatãce for vs, and too the intent Gods iustice should be satisfied, he vndertaketh hym selfe the punishment and amends making for our sinnes, and taking our nature vppon hym, becommeth a sacrifyce susteyning Gods dreadfull wrath ageinst sinne, and payeth too Gods Maiestie a ransome too the full value of our sinne, vanquishing sinne and death, and restoring men too ryghteousnesse and eternall lyfe. Gods mercie tempered with iustyce.

The outward cause that moued or enforced him so too doo, was the fal of our first parents, and the sinne that from thence did shed it self intoo all vs, who for the same must haue perished in euerlasting paynes, had not the Sonne of God bin sacrifyced. The fall of Adam.

The instrumentall and outward woorking cause, are the Diuels, and their instrumentes the Iewes, who burnyng in hatred ageynst The frendes & the Iewes.

Christe, for finding fault with their wickednesse and false opinions, coueted too rid hym away and too destroy hym, too the entent they myght without checke maynteine their hypocrisie and wicked lustes.

These enforcing and finall causes make an infinite difference betweene the will of the Iewes crucifying Christe, and the will of God: Who beeing moued by his owne exceeding mercie toward mankind, and through the entreatance of his Sonne, would haue Christ too suffer, too dye, and too ryse alyue agein, too the intent he might restore men too lyfe and euerlasting saluation.

The matter of Christes Passion. The matter wherin as in moulds Christes Passion was wrought, are the mynd, will, hart and body of Christe.

The forme or manner. The forme or manner, is the very feeling of Gods horrible wrath, and the anguishe as well of Christes mind as of his bodie, and his childly obedience, through which he willingly submitted himself with true reuerence and woonderfull lowlynesse too the eternall Father, and without grudging or reppyning endured Gods wrath poured out vppon him, and most bitter torments, for the loue of Gods iustice and mannes saluation.

The endes too which Christ suffered. The end of his Passion is, first, that mankind beeing redeemed with sufficient ransome from Gods wrath and euerlasting damnation, might bee rewarded with righteousnes and euerlasting lyfe. Iohn. iii. Like as Moyses lifted vp the Serpent in the wildernesse: so must the Sonne of man be lifted vp, too the intent that all that beleeue in him, should not perish, but haue lyfe euerlasting.

Secondly, that wee might become conformable too the Image of Gods Sonne, (that is too say, that wee might bee like the sonne of God our patterne) in bearing the Crosse. Romaines. viii.

Thirdly, that wee should folowe the example of Christes patience and meeknesse. i. Petr. ii. Fourthly, that wee in all our lyfe should expresse the humilitie that Christ performed in his Passion. Philip. ii. Through lowlynesse of mind, let euery man esteeme others better than himselfe. And let the same mind bee in you, that was in Iesus Christ. Fifthly, that beeing dead too sinne, wee might lyue vprightly and blamelesse. For like as Christe caryed downe our sinnes into his graue, and abolished them by his death: euen so wee mortifying the dregges of sinne as yet sticking in our flesh, must performe new obedience and righteousnes agreeing with the wil of God.

i. Peter. ii.

i. Peter. ii. Christ bare our sinnes in his bodie vppon the tree, that wee beeing dead to sinne, should liue too righteousnes.

The effectes of Chrystes Passion, are all his benefites, which for instruction sake wee will distribute intoo eyght formes.

FIrst the Redemption of mankinde from Gods wrath, sin, death, and the Diuels tyrannie. i. Tim. ii. There is but one Mediatour betweene God and man, the man Jesus Christe, who gaue himselfe for vs too redeeme vs. Redemption.

The second benefite is Remission of sinnes. Ephe. i. and Colos. i. In whom wee haue Redemptiō and remission of sinnes by his blood. Remission of sinnes.

The third is Reconciliation or attonement with God. Rom. viii. When as wee were enemies too God, wee were reconcyled too hym by the death of his Sonne. Ephe. v. Making peace, that he might reconcyle the Iewes and Gentiles in one body vnto God, by his Crosse. Reconciliation.

The fourth is Justification. Rom. iii. Wee are iustifyed freely, by his grace, through the redemption made by Jesus Christ, whom God hath appoynted a seat of mercy through faith in his bloud, too declare his righteousnes in that he forgiueth the sinnes which are past. Iustification.

The fifth is the gyuing of the holy Ghost and of holynesse. Gal. iii. Christ hath redeemed vs, & is become accursed for vs, that wee might receiue his spirit by fayth. Iohn. vi. If I go not away, the comforter shall not come too you. The holy Ghost.

The sixth is the destruction of the Diuels kingdome. Hebr. ii. By death he hath abolished him that had the power of death, (that is too wit the diuell) and reconciled those that for feare of death were in bondage all their lyfe long. The destruction of the Deuils kingdome.

The seuenth, is the abolishing of sinne and death. i. Cor. xv. Death is swalowed vp intoo victorie. O death, where is thy sting? O Hell, where is thy victorie? For the sting of death is sinne, and the power of sinne is the lawe. But thankes bee vntoo God, who hathe gyuen vs victorie by our Lord Jesus Christe. The eyght is euerlasting life and saluation. Iohn. iii. The Sonne of mā must bee lifted vpon the Crosse, too the intent that euery one which beleeueth in him should not perish, but haue lyfe euerlasting. Abolishment of sinne and death. Euerlasting lyfe and saluation.

The application of these benefites is made by true repentance and faith. That is too wit, when acknowledging Gods wrath, and the horriblenesse of our sinnes, wee are earnestly afraide, and hartely sory too vs. How Christes benefites may bee applyed too vs.

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that wee haue offended God: and by faith acknowledge that Christe the Sonne of God suffred and was Crucifyed, and made a Sacrifice for vs, and perswade our selues assuredly, that for this sacrifice of Christes, our sinnes are forgiuen vs, and righteousnes and euerlasting lyfe giuen vs.

Of this Application there are testimonies to bee seen euery where. And notable is this saying of Christ. Iohn. xvii. I Sacrifice my selfe for them, that is too say, I offer my selfe for them, that they also may bee holy in deede. And I pray, not for them onely, but for all that shall beleeue in me through their prayer. In this prayer Christ our Bishop or Preest executeth the cheefest duetie or office of a hygh Preest, and applyeth his sacrifice too the whole Church. Therefore in this place the whole Doctrine concernyng the Preesthoode and Sacrifyce of Christ, is too bee thought vppon and repeated.

Vppon Easter day.

The Epistle. i. Cor. xv.

PVrge therefore the olde leuen, that yee may bee newe dowe as yee are sweete bread. For Christe our Easter Lamb is offered vp for vs. Therefore let vs keepe Holyday, not with olde leuen, neyther with the leuen of malyciousnes and wickednesse, but with the sweete bread of purenes and truthe.

The disposement.

Our hauen and comfort.

THe foundation of our fayth and saluation, & the end and marke of the whole storie of the Gospell, and the cheefe hauen of comfort in which only our harts may rest in all troubles & in death, is the most ioyfull resurrection of the Sonne of God our Lord Iesus Christ, wherethrough he beeing conquerour of sinne, death, hel, and the feends by him vanquished, leadeth a glorious triumphe, and imparteth vntoo vs that flee vntoo him, righteousnes and eternall saluation, calling agein euen our bodies from death vntoo lyfe. This exceeding great and wonderfull woorke of God, and benefite towards vs worthy too bee had alwayes in memorie, let vs embrace and set out contynually with thankefull hart and voyce.

This

This Epistle is of that kind that is persuasiue. For it is an exhortation too the true celebration of the feast of Easter, that is too say, too the true acknowledgement of the person and benefites of the sacrifice or Lambe Christ, slaine and offered vp for vs vpon the Altar of the Crosse: and too true repentance, or acknowledgement of our owne sin and of Gods wrath conueyed intoo this Lamb: too true Faith (in the greefes which ryse vppon the feeling of Gods wrath, and the beholdyng of our owne sinne, death, and other calamities) assuredly beleeuing that our Passoeuer is slayne and offered vp already for vs, and that our sinnes are taken quyte away by thys Lamb of GOD, and that euen when wee bee dead, lyfe and ioy euerlasting shall doubtlesse bee restored too vs with Christe who is rysen ageyn. Vppon which Fayth there must ensew new obedience, or clensing from the sinne that yet remayneth in our nature, and a begynning of new lyght, righteousnes, and conuersation wholly agreeing with the will and woorde of GOD, and contynually setting foorth these incomparable benefites of Christ with Godly minde and voyce.

This is the true Celebration of the Passeouer in this lyfe, yea and for euermore: Untoo which Paule exhorteth vs by a representation of leuened bread, taken of the custome of the Iewish Passeouer. Now to the intent the summe of the most large Doctrine set foorth in this Epistle may the easyer bee comprehended in mynd, Let vs distribute it intoo three places.

1 Of the woorde Pascha, or Passeouer.
2 A conferryng of our Passeouer with the Passeouer of the old Testament, which caryeth with it the Doctrine of the benefites of Christe the Lambe that suffered for vs, and rose ageyn for vs.
3 How wee may celebrate thys feast of Passeouer aryght in thys lyfe.

The first place.

The woorde Pascha which is an Hebrew woorde, deryued of the verbe Pasah, signifyeth in Englishe a Passing by, or a Passing ouer, namely, in that the Lord passing through Egypt, slew the first borne of the Egyptians, and spared the Israelites: whose doore postes were sprinkled with the blood of a Lambe. Exo. xii. Secondly, Pascha or Passoeuer.

it signifyeth the holyday wherin the remembrance of that Passeouer is continued by killing of a Lambe Luke. xxii. The feast of sweete bread drew nygh which is called Easter. Thirdly, in this Epistle it signifyeth the Paschall Lambe which was a signe or remembrance of the Lordes passing through Egypt, and of the passing of the Israelytes through the red Sea: And it was a figure of Christe the true Lambe that was offered vp for vs, and passed by death too the eternall Father, that by his passage he might obteine vs deliuerance out of the bondage of Egypt, that is too say, of the diuell, sinne, and death, and restore vs righteousnes and euerlasting lyfe.

The true Passeouer.

Now assoone as Christe the true Passeouer was once offered, the figuring Passeouer ceased, and there was instituted a new Passeouer, the name whereof dooth properly agree too that day in which the Sonne of GOD our Lord Iesus was offered vp for our sinnes vpon the Altar of the Crosse. But the Christians (to the intent they would dissent from the Iewes, who kept their Passeouer the. xiiii. daye of the moone of the* first moneth) did (after the tyme of the Apostles) remoue the feaste of Easter vntoo the Sunday that folowed next after the sayde fourteenth day of the moone, or the full moone of the first moneth, vppon which daye Christe rose agayne from death. Therefore in this saying (Our Passeouer for vs) the woorde Passeouer is in the Predycament of Relation: the foundation whereof the person of Christe, and the bound is, that Christ is appoynted too bee slaine and too pacifie Gods wrath ageinst our sinnes, which are conueyed intoo this Lambe, or layd vppon this Lambe too beare. Let the yoonger sort at the begynning consider this signification of the woorde Passeouer, and therewithall let them also marke the tymes. The first Passeouer was instituted at the passing of the Israelites out of Egypt, the yeere of the woorld. 2453. From the first Passeouer or from the departure of Israell out of Egypte, vntoo this Easter of the yeere after Christes birth. 1570. are passed. 3079. yeeres. From the firste Passeouer vntoo the Passion of Christe the Paschall Lambe that was offered for vs, are. 1542. yeeres. From the last Iewish Passeouer which Christe hild with his Disciples before his passion, are passed. 1537. yeeres. And from the beginning of the woorld vntoo this present yeere. 1570. are accounted. 5532. yeeres.

* Marche.

The

The second place.

A comparing of the Iewish Passoeuer with the Passeouer of the Christians.

THe Storie of the institution of the Iewish passeouer and the ceremonies of the same, are described in Exod .xii. which in very goodly portrayture peynteth out the doctrine concerning the person and benefits of Christ, and concerning the new obedience that is too bee yelded too God. All the sayd comparison may for instructions sake bee diuided into six Articles.

1 The marking out of the tyme. For as in the first moneth (the beginning wherof was alwayes the coniunctiō or meeting of the Sun and the Moone next too the equinoctial of the spring tyme) the tenth day of the moneth, the paschall Lamb was too bee chosen out of the whole flocke, and too be kept til the xiiii. day of full moone: So Christ the tenth day of the first moneth, that is too wit, vpon Palme sunday entered into the Citie of *Hierusalem*, and the xiiii. daye was taken in the Gardeyn, and sacrifyced for the saluation of mankynd. The tyme.

2 Of the person of Christ. As the Lamb was too be chosen without spot, a Male, and a yeerling: So is Christ a Lambe without spot, without guyle, vndefiled, and cleerly without all sinne and blemish. i Pet. i. Hebr. vii. Christs Person.

3 Of the sacrifice of Christ. Like as it behoued the Lambe too be slaine and offred by the whole multitude: So was Christ our Passeouer offered for vs. Hither may all the doctrine concerning the passouer and sacrifyce of Christ offered vppon the Altar of the crosse, bee referred. Christes sacrifice.

4 Of the benefyts of Christs sacrifyce. Lyke as God spared the Israelites whose postes were sprinkled with the bloud of the Lambe: euen so all they that are sprinkled with the bloud of Iesus Christ, obteyne forgiuenesse of sinnes and euerlasting lyfe, according too this saying: Behold the Lambe of God which taketh away the sinnes of the world. i. Peter. i. Yee are redeemed with the precious bloud of the immaculate Lambe Christ. The benefites of Christes sacrifyce.

5 Of the applyinente of Christes benefytes. Lyke as the postes of the Israelites were sprinkled with a bundle of Hyssop dipped in the bloud of the Lambe: So is the vertue and woorking of Christes bloud or sacrifice, offered and applyed too vs, by his woord, The apply: ment.

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and by the Sacramentes of Baptim and the Lords Supper. Psalm. 51. Thou shalt sprinkle mee with Hyssop O Lord, and I shall bee made cleane.

New obedience. 6 Of conuersion or new obedience. Like as it behoued the dowe too bee taken out of the houses of the Israelites, and that they should eate vnleauened bread: So Paule willeth vs too put away the old Leuen, that is too say, sinne, false opinions, and leawde lustes: and earnestly too practise sincere fayth, prayer, and all vertues that please God, and so to keepe a continuall feast of Passeouer in vnleauened bread of vncorruptnesse and truthe.

The benefites of Christs resurrection, are cheefely three.

The benefites of Christes resurrection. FIrst, glorious deliuerance from the tyrannye of the Deuill, sinne, and death: and restoryement of righteousnes and euerlasting lyfe, which Paule setteth forth with excellent lyghtsomnes of woords and figures. Col. ii. Yee are ryssen agein in Christ through faith in Gods power, who hath rayssed him from death, and with him also quickened vs who were dead in our sinnes, forgyuing vs all our tresspasses, and putting out the handwriting that was ageinst vs in the lawe written, which he hath taken away and fastened too his Crosse, and hath spoyled rule and power, and made a shewe of them openly, and hath triumphed ouer them in his owne person.

Let vs alwayes haue before our eyes this most beautifull description of the victorie and triumphe of Christ rysing from death. And bycause he termeth it a Triumphe, let vs consider the comparison.

A description of a Triumph. When the Romane Captaines made warre with puissant kings, and ouercame them in battaill, they were woont too bee caried into the Citie of Rome sitting in a Chariot of gold, and a Chayre of Iuorie, which was drawen by foure whyte Horses. Before the Charyot were led and set out too the showe, the vanquished enemies and Kings that were prisoners. And aloft before the Chariot were caried Tables in which were paynted the battels, the winnings of Cities, and the other thinges doone by the Conquerour. After the Charyot followed the Souldiours by whome the conquest was made. Vnto them were rewardes gyuen. The Graundcapteyn that was the Conquerour, beeing Crowned with bayleaues or figleaues was led into

into the Capitoll, where kneeling downe before the Altar of the most mighty & most mercifull Iupiter, he gaue him thankes for bestowing that victorie vppon the *Romanes*, and when he had made his sacrifice, departed to the court.

So when Paulus Aemylius had vanquished Persey, King of *Macedonie*, he lead him prisoner in Tryumph, and his sonne also, who afterward became a Clerke in *Rome*.

Of this maner of the Romane triumph dooth Paule take patterne in this place.

Christ our king hath hild continuall and sore warre with the whole kingdome of Satan, which is diuided intoo certeyne principalities, Potestates, and degrees. At length by his owne death he hath ouercome death, by his passion he hath taken away sinne, by becommyng accursed, he hath set vs free from the curse of the Lawe. These three enimies, sinne, death, and the curse of the lawe or the handwryting of our owne conscience, are the chiefest sinewes of the Diuels power. These hath Christ vanquished and taken awaye, not wyth gunnes, swoordes and speares, but with his owne crosse. This caryeth he in Triumph, and vpon it fasteneth he our enimies, the Diuell, sinne, and the accusation of the Lawe or the handwriting of our conscience: and of the subduing of these doth he make his shewe. The Triumph of Christ.

Of this most high benefite of Christes resurrection speaketh Paul, the greatnes whereof no tongue of man is able too vtter. All goods, all Lordshippes, all kingdomes are nothing in comparison of this benefite. For whereas all men must needes dye: yet shall those that flee vnto Christes death and Resurrection with fayth, bee delyuered from death, and shall be crowned with righteousnesse, lyfe, and glory euerlasting.

The second benefite is true comfort and ioy of hart in all miseries, to those that vphold themselues with assured hope of the resurrection and the euerlasting life with Christ. The true ioy and comfort.

Art thou poore, despysed, sicke, banished, &c: Christ who is rysen from death, will defend thee, comfort thee, gouerne thee, & at length render thee eternall lyfe.

All men seeke and wonderously couet gladnes and ioy in this life, and comfort in aduersitie. The couetous person delyghteth more in his money than in God. The Marchantman ioyeth in his gayne. Kings and Princes make warres to enlarge their Dominions, that they

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they may afterward take their pleasure with ease. But there is but onely one ioy and comfort that is stedie, namely, Christ rysing from death, and raising vs vp together with hymselfe, and quickening vs.

The third benefite is Resurrection of our bodyes, whereof we will (by Gods helpe) entreate to morowe.

Of the third place.

The true keeping of Easter

THe true keeping of the Easter feast, is all the whole time of our life to acknowledge Christ our Passeouer offered for vs, takyng vppon him the sinnes of the worlde, and earnestly too repent vs of our sinnes which are put ouer too this Lambe: and in our anguishes (which rise by the feeling of Gods wrathe, or by beholding our owne sinnes, death, or other calamities,) stedely too beleeue that Christ our Passeouer is offered vp for vs: and that our sinnes are taken away by this Lambe of God: And that (euen after we be dead) we shall doubtlesse be restored to life and ioy euerlasting with Christ.

And to the intent we may be thankfull to Christ for these his so exceeding great benefites: wee must ageine on the other side with reuerent mynde and boyce set them foorth, and so frame and gouerne our whole life, all our intentes, endeuours, & doyngs, that they may please Christ and agree with his will and woord.

In this meanyng Paule sayth, that too keepe the Passeouer is all one as too purge the olde leuen, (that is too saye sinne, or the olde man, or forworne and false opinions concerning God,) lustes, vicious inclinations, affections, and outwarde actions fyghting ageinst the Lawe of God.

He borroweth his manner of speeche, of the Jewish Passeouer, in which they were compelled for seuen dayes together to eate vnleuened or sweete bread, wherupon it was also called the feast of sweete bread. And thereupon commeth the custome that is vsed at this day, to distribute vnleuened bread in the Lordes Supper. Also oftentimes elsewhere in the scripture, leuen betokeneth false doctrine or faultie behauiour & sinnes, which make other folkes the worse, & marre (or make sower) all the meale or lumpe of dowe. Paule therfore willeth the olde leuen too be purged away, that is to wit, that false doctrine and other sinnes should be cast out and taken away by repentance.

Leuen.

Newe dowe.

That yee may bee new dowe, that is too say, a newe lumpe or new men,

men, sprinckled and clensed with the precious blood of the Lambe Christ, and having new lyght, new righteousnesse, and new obedience acceptable to God.

As yee are sweete bread, that is to say, vnleuened, or wythout the leuen of sinne, or righteous & holy, namely, by imputation of Christes righteousnes and holines, and by beginning new obedience, but not as yet by accomplishing it. And therefore there is as yet neede of continuall purging the remnants of sinne. There remaine in al the Saints in this life, great weakenes, and much filthynes of sinne. The mynde is still steyned with the dregges of the leuen of many doubtings and false imaginations concerning God: against which, those that bee borne ageine by the holy Ghost, doo keepe continuall warre by helpe of the holy Ghost. Fayth, feare, loue of God and the rest of vertues are very faint and feeble in the will. And on the contrarie part, there bee many sinfull inclinations and vehement enforcementes to care lesseneſſe, distrust, and pryde: many burnyng flames and heates of leawde lustes, and manye furious fyers of affections in the harte, agaynst which they strywe that are regenerated by the holye Ghost. Sweete bread.

These dregges and filthynesse of the old leuen dooth sainct Paule will vs to clenze out continually during our whole lyfe, & in the meane whyle too assure our selues by fayth, that though wee be both vnworthy and vncleane, yet for the sonne of God our Passeouer offered vp for vs, (who is the roofe that coureth our fylthinesse,) wee are thorough exceedyng great mercye receyued, and by imputation of hys clenenesse and holynes vntoo vs, are accepted for pure sweete bread, that is too saye, for ryghteous and holy, as fully as if there remayned no dregges at all of the olde Leuen in vs. But we haue spoken of this principall meanyng of thys Epistle, a little before. Nowe let vs go through with the Exhortation too the true keeping of this Feaste of Passeouer.

Therefore let vs make good cheere. In the Greeke it is Heortazomen, which is as much to say, as let vs keepe holyday, eyther of the word Rhezo, to doo holy things, or els of the word Agora, which is a congregation or assembly, or elle of the woord Ageiro, which signifieth to come together or to assemble. Heortazein therfore signifieth not too eate or too drinke, and too spend the tyme in fond and slouthfull ydleneſſe, but too celebrate a feastfull daye, or too allow a Sabboth, What it is to keepe holyday.

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both, or too assemble too the ministration of the Gospell: to heare the doctrine concerning the person & benefites of the Lamb Jesus Christ, who suffered for vs and is rysen agayne: to haue a feeling of Repentance: too beleeue that wee are accepted of God for this only Lambes sake: And vppon trust of this Lambe, too demaund and looke for all good things at Gods hand: to acknowledge him: to giue him thanks: to mortifie the remnantes of the leuen or of sinne sticking still in vs: and with new lyght, righteousnes, and obedience, to glorifie God both all the tyme of this lyfe, and euermore.

Not with old leuen, that is to say, not with folowing sinne against conscience.

Old leuen. Nor in the leuen of maliciousnesse and wickednesse, the Greek woord Kakia, is a general name of all vice, and signifyeth the sinnes of ouersight or doone willingly, which are committed by negligence, lyghtnesse, or wantonnesse: As, Honorius offendeth through negligence or slouthfulnes. Yea and sometime euen a good man may doo amisse, and yet bee a good man still. But the woord Ponería is a more sore and heynous name of singular and prepensed malice, and of desyre to doo harme, which euen delighteth in wickednes, to whom it is euen meate and drinke to doo another man displeasure, and to hurt him wickedly, as in Nero, Diocletian, and Iulian, &c.

But with the sweete bread of pureneſſe and truth, that is to say, with the pure doctrine concerning God, and with pure acknowledgement and confession of the doctrine, and with true fayth, true feare of God, true inuocation, true and vnfeyned loue of God and ones neyghbour, thankesgiuing, and continuall obedience, which is not counterfet, nor hypocritish, but voyde of craft, guyle, and lewde lustes, pure & true. And so dooth Paule in these two woordes pureneſſe and truthe, comprehend the whole lyfe of a Christen man, and all the dueties of godlyneſſe, or all vertues.

Vppon the second and thyrd holy- dayes in Easter weeke.

The Epistle. i.Cor.xv.

BRethren, as perteyning too the Gospell which I preached vnto you, which yee haue also accepted, and in the which ye continue

contiuue, by the which also yee are saued: I doo you too wyt, after what manner I preached vntoo you, if ye keepe it, except yee haue beleeued in vayne. For first of all, I haue delyuered vntoo yon, that which I receyued: how that Christ dyed for our sinnes, agreeing too the scriptures, and that he was buryed, and that he rose againe the third day, according too the scriptures: and that he was seene of Cephas, then of the twelue. After that, he was seen of moe than fiue hundred brethren at once, of which many remaine vntoo this day, and many are fallen asleepe. After that, appeared he too Iames, then too all the Apostles. And last of all he was seen of mee, as one that was borne out of due tyme. For I am the least of the Apostles, which am not worthie too be called an Apostle, by cause I persecuted the congregation of God. But by the grace of God, I am that I am. And his grace which is in mee, was not in vayne, but I laboured more abundantly than they all, yet not I, but the grace of God which is with mee. Therfore whether it were I or they, so wee preache, and so haue ye beleeued. If Christ bee preached how that he rose from the deade: how say some among you, that there is no Resurrection of the dead? If there be no rising agein of the dead: then is Christ not ryssen. If Christ bee not risen, then is our preaching vayne, and your faith is also in vayne, yea, & we are found also false witnesses of God. For wee haue testified of God, howe that he raysed vp Christ: whom hee raysed not vp, if it bee so that the dead ryse not againe. For if the dead rise not agein, then is Chryst not risen ageyn. If it bee so that Christ rose not, then is your fayth in vaine, and yet are yee in your sinnes. Therefore they which are fallen asleepe in Christ, are perished. If in this lyfe onely wee beleeue on Christ, then are wee of all men the myserableſt. But now is Christ risen from the dead, and is become the first fruites of them that sleepe. For by a man came death, and by a man came the Resurrection of the dead. For as by Adam all dye: euen so by Christ, shall all be made alyue, and euery man in his owne order. The first is Christ, then they that are Christes, at his commyng. Then commeth the ende, when he hath delyuered vp the kyngdome too God the father, when he hath put downe all rule, authoritie, and power. For he must raigne till he haue put all hys enemyes vnder his feete. The last enemie that shall be destroyed

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is death. For he hath put all things vnder his feete. But when he ſaith, all things are put vnder him, it is manifeſt, that he is excepted, which did put all things vnder him. When all things are ſubdued vnto him: then ſhall the ſonne alſo himſelfe bee ſubiect vnto him that did put all things vnder him, that God may be all in al things. Els what doo they which are baptiſed ouer the dead, if the dead riſe not at all? Why are they then baptiſed ouer the dead? Yea and why ſtand wee in ieoperdie euery houre? By my reioyſing which I haue in Chriſt Ieſu our Lord, I die dayly. That I haue fought with beaſtes at Epheſus after the manner of men: what auantageth it mee, if the dead ryſe not ageyne? Let vs eate and drinke: For to morow wee ſhall dye. Be not deceiued: euyll ſpeakings corrupt good manners. Awake truely out of ſleepe, & ſinne not. For ſome haue not the knowledge of God, I ſpeake this too your rebuke. But ſome man will ſaye: howe aryſe the dead? wyth what body come they? Thou foole, that which thou ſoweſt, is not quickned, except it dye. And what ſoweſt thou? Thou ſoweſt not that bodye that ſhall bee: but bare corne (as it may meane eyther of wheate, or of ſome other) and God giueth it a bodye at his pleaſure, to euery ſeede his owne body. All fleſhe is not one manner of fleſhe, but there is one manner fleſhe of men, another manner fleſhe of Beaſtes, another maner fleſhe of fiſhes, and another of byrdes. There are alſo celeſtiall bodyes, and there are bodyes terreſtriall. But the glory of the celeſtiall is one, and the glory of the terreſtriall is another: there is one manner glory of the Sunne, and another of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the Reſurrection of the deade. It is ſowen in corruption, and ryſeth in incorruption. It is ſowen in diſhonour, and ryſeth in glory. It is ſowen in weakeneſſe, and ryſeth in power. It is ſowne in a naturall bodie, and ryſeth a ſpirituall bodye. There is a naturall bodye, and there is a ſpirituall bodye, as it is alſo wrytten: the fyrſt man Adam was made a lyuing ſoule, and the laſt Adam was made a quickenyng ſpirit. Howbeeit, that is not fyrſt which is ſpirituall, but that which is naturall, and then that which is ſpirituall. The fyrſt man is of the earth, earthy: The ſeconde man is the Lorde from heauen. As is the earthye, ſuch are they that are earthy. And as is the heauenly, ſuch are

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they that are heauenly. And as wee haue borne the Image of the earthy, ſo ſhall wee beare the image of the heauenly. Thys ſaye I brethren, that fleſhe and blood cannot enherite the kingdome of GOD. Neyther dooth corruption inherite vncorruption. Behold, I ſhewe you a myſterie. Wee ſhall not all ſleepe: But wee ſhall all bee chaunged, and that in a moment, in the twinckelyng of an eye (at the ſounde) of the laſt Trumpe, For the Trumpe ſhall blowe, and the dead ſhall ryſe incorruptible, and wee ſhall be chaunged. For this corruptible, muſt put on incorruptiō: & thys mortall, muſt put on immortalitie. Whē this corruptible hath put on incorruptiō, & this mortal hath put on immortalitie, then ſhall bee brought too paſſe the ſaying that is written: Death is ſwallowed vp intoo victorie. Death, where is thy ſtyng? Hell, where is thy victorie? The ſtyng of Death is ſynne: and the ſtrength of ſynne, is the lawe. But thankes bee vntoo God, which hath giuen vs victorie, through our Lorde Ieſus Chryſt. Therefore my deare brethren, bee ye ſtedfaſt and immoueable, alwayes riche in the woorkes of the Lorde, for as much as yee know how that your labour is not in vayne in the Lorde.

The diſpoſement of the. xv. Chapter of the firſt Epiſtle to the Corinthians, which is the ſeate of the Doctrine concerning the Reſurrection or ryſing of the dead.

The moſt ioyfull ende and hauen of the whole Chriſten lyfe and Faith, and the ſouereine and moſt aſſured comfort in all the myſeries and ſorowes of this moſt flightfull and wretched lyfe, is the Reſurrection from death, and the bleſſed and euerlaſting life with God: In which not onely our ſoules remayning after death ſhall enioy the beholding of our Lorde God in quiet peace and ioyfulneſſe: but alſo our bodyes which were rotted and conſumed in the duſt of the earth, ſhall lyue ageyne, and be repaired, and being ioyned with their ſoules ageine and ſet free all ſinne and death, ſhall bee glorifyed and receyue immortall honour.

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of ouerslyght or doone willingly, which are committed by negligence, lyghtnesse, or wantonnesse: As, Honorius offendeth through negligence or slouthfulnes. Yea and sometime euen a good man may doo amisse, and yet bee a good man still. But the woord Ponería is a more lore and heynous name of singular and prepensed malice, and of desyre to doo harme, which euen delighteth in wickednes, to whom it is euen meate and drinke to doo another man displeasure, and to hurt him wickedly, as in Nero, Diocletian, and Iulian, &c.

But with the sweete bread of pureneſſe and truth, that is to say, with the pure doctrine concerning God, and with pure acknowledgement and confession of the doctrine, and with true fayth, true feare of God, true inuocation, true and vnfeyned loue of God and ones neyghbour, thankesgiuing, and continuall obedience, which is not counterfet, nor hypocritish, but voyde of craft, guyle, and lewde lustes, but a true. And so dooth Paule in these two woordes pureneſſe and truthe, comprehend the whole lyfe of a Christen man, and all the vertues of godlyneſſe, or all vertues.

Vppon the second and thyrd holy-dayes in Easter weeke.

The Epistle. 1.Cor.xv.

BRethren, as pertayning too the Gospell which I preached vnto you, which yee haue also accepted, and in the which ye continue

an Apoſtle, bycauſe I perſecuted the congregation of God. But by the grace of God, I am that I am. And his grace which is in mee, was not in vayne, but I laboured more abundantly than they all, yet not I, but the grace of God which is with mee. Therfore whether it were I or they, ſo wee preache, and ſo haue ye beleeued. If Chriſt bee preached how that he roſe from the deade: how ſay ſome among you, that there is no Reſurrection of the dead? If there be no riſing agein of the dead: then is Chriſt not ryſen. If Chriſt bee not riſen, then is our preaching vayne, and your faith is alſo in vayne, yea, & we are found alſo falſe witneſſes of God. For wee haue teſtified of God, howe that he rayſed vp Chriſt: whom hee rayſed not vp, if it bee ſo that the dead ryſe not againe. For if the dead riſe not agein, then is Chryſt not riſen ageyn. If it bee ſo that Chriſt roſe not, then is your fayth in vaine, and yet are yee in your ſinnes. Therefore they which are fallen aſleepe in Chriſt, are periſhed. If in this lyfe onely wee beleeue on Chriſt, then are wee of all men the myſerableſt. But now is Chriſt riſen from the dead, and is become the firſt fruites of them that ſleepe. For by a man came death, and by a man came the Reſurrection of the dead. For as by Adam all dye: euen ſo by Chriſt, ſhall all be made alyue, and euery man in his owne order. The firſt is Chriſt, then they that are Chriſtes, at his commyng. Then commeth the ende, when he hath delyuered vp the kyngdome too God the father, when he hath put downe all rule, authoritie, and power. For he muſt raigne till he haue put all hys enemyes vnder his feete. The laſt enemie that ſhall be deſtroyed

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is death. For he hath put all things vnder his feete. But when he ſaith, all things are put vnder him, it is manifeſt, that he is excepted, which did put all things vnder him. When all things are ſubdued vnto him: then ſhall the ſonne alſo himſelfe bee ſubiect vnto him that did put all things vnder him, that God may be all in al things. Els what doo they which are baptiſed ouer the dead, if the dead riſe not at all? Why are they then baptiſed ouer the dead? Yea and why ſtand wee in ieoperdie euery houre? By my reioyſing which I haue in Chriſt Ieſu our Lord, I die dayly. That I haue fought with beaſtes at Epheſus after the manner of men: what auantageth it mee, if the dead ryſe not ageyne? Let vs eate and drinke: For to morow wee ſhall dye. Be not deceiued: euyll ſpeakings corrupt good manners. Awake truely out of ſleepe, & ſinne not. For ſome haue not the knowledge of God, I ſpeake this too your rebuke. But ſome man will ſaye: howe aryſe the dead? wyth what body come they? Thou foole, that which thou ſoweſt, is not quickned, except it dye. And what ſoweſt thou? Thou ſoweſt not that bodye that ſhall bee: but bare corne (I meane eyther of wheate, or of ſome other) and God gyueth it a bodye at his pleaſure, to euery ſeede his owne body. All fleſhe is not one manner of fleſhe, but there is one manner fleſh of men, another manner fleſhe of Beaſtes, another maner fleſhe of fiſhes, another of byrdes. There are alſo celeſtiall bodyes, and there are bodyes terreſtriall. But the glory of the celeſtiall is one, and the glory of the terreſtriall is another: there is one manner glory of the Sunne, and another of the Moone, and another glorye of the Starres. For one Starre differeth from another in glorye. So is the Reſurrection of the deade. It is ſowen in corruption, and ryſeth in incorruption. It is ſowen in diſhonour, and ryſeth in glory. It is ſowen in weakeneſſe, and ryſeth in power. It is ſowne in a naturall bodie, and ryſeth a ſpirituall bodye. There is a naturall bodye, and there is a ſpirituall bodye, as it is alſo wrytten: the fyrſt man Adam was made a lyuing ſoule, and the laſt Adam was made a quickenyng ſpirit. Howbeeit, that is not fyrſt which is ſpirituall, but that which is naturall, and then that which is ſpirituall. The fyrſt man is of the earth, earthy: The ſeconde man is the Lorde from heauen. As is the earthye, ſuch are they that are earthy. And as is the heauenly, ſuch are

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The disposement of the. xv. Chapter of the first Epistle to the Corinthians, which is the seate of the Doctrine concerning the Resurrection or rysing of the dead.

The most ioyfull ende and hauen of the whole Christen lyfe and Faith, and the souereine and most assured comfort in all the mysteries and sorowes of this most flightfull and wretched lyfe, is the Resurrection from death, and the blissed and euerlasting life with God: In which not onely our soules remaynyng after death shall enioy the beholding of our Lorde God in quiet peace and ioyfulnesse: but also our bodyes which were rotted and consumed in the dust of the earth, shall lyue ageyne, and be repaired, and being ioyned with their soules ageine and set free all synne and death, shall bee glorifyed and receyue immortall honour.

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And where in death they heretofore were drownd,
they shall hereafter weare the rayment bryght
Of true renowne, and euermore bee found
before the Lord in endlesse lyfe and lyght.

This doctrine concerning the Resurrection of our bodyes (which is the peculiar wisedome of the Christen Church) is euidently confirmed and lyghtsomely set out by Paule in this .xv. Chapter of his first Epistle too the Corinthians. Therefore it is of that kynde of cases that instruct,

The chiefe partes of the whole disputation are three.

1 Whither there bee any rising of the dead.
2 What manner a one it is, or what manner of bodyes they shall ryse with.
3 Of the cause of the rising of our bodyes which is Christes victorie, in which he swalowed vp sinne, death, and hell, by hys death, and restored eternall lyfe and glorie to his Church, by his Resurrection.

THe enterance into the matter putteth vs in mynde that the true and needefull Doctrine concerning the chiefe articles of the Christian fayth, is often and continually to bee repeated and beaten into the hearers eares: Euen in this consideration, bycause the Gospell is the power of God, effectuall in woorking saluation to euery one that beleeueth. I doo you too vnderstand, or I put you in mynde of the Gospell which I haue preached vntoo you, which you haue embraced by fayth, by which also you bee saued if you holde it fast by fayth, vnlesse peraduenture by this tyme hauing shaken off fayth, you haue beleeued in vayne: This selfsame Gospell (I, say) doo I put you in mynde of, that you may bethinke you, wyth what woordes I haue preached vntoo you. For I haue deliuered. &c.

The

The proposition, state, or ground of the first part is,
The dead shall vndoubtedly ryse agein.

THis proposition dooth he warrant by sixe Argunents. First, of the efficient cause. The totall or sufficyent cause of a thing being set downe, the effect foloweth of necessitie, in such tyme and maner as the cause or the will of God hath appoynted. Christ who is the cause of our Resurrection and lyfe, is verily risen in his very body from death, and hath promysed of certeyntie, that he wil rayse vntoo lyfe the bodyes of all men that bee dead: *Ergo* without any doubt euen our dead bodyes shall also ryse agein. The efficient cause of our resurrection, which argument holdeth of consequence.

Paule concludeth this argument in the forme of an *Enthymema*: Christ who was dead is risen agein in very deed: *Ergo*, wee also shal ryse agein when wee bee dead.

The consequent is of force, holding from the efficient and sufficient cause, too the effect: which he wil accomplish as he hath promised.

This reason of the consequence, Paul hym selfe poynteth out a litle after. For seeyng that by man came death, by a man also must come the resurrection of the deade. For like as in Adam all men die: So also by Christ, shall all men bee called agein too lyfe.

The Antecedent, (which is the grosdworke of the Resurrection of oure bodyes, and of our whole Fayth and saluation,) is confirmed at large by Paule. First by witnesse of the Scripture, which testifyeth that Chryst dyed for our sinnes. Esay. liii. Daniel. ix. Zach. iii. and xiii. Psalm. xxii. and that he rose agein the third day. Ose. vi. in the storye of Ionas. Psalm. xv. Zach. xiii. Esay. xi. Actes. xiii. That Christ is risen. By testimonies of the prophetes.

Secondly, by the record of many that sawe Christ after he was risen, and were familiarly conuersant with him full fortie dayes. Christ the same day that he rose from death, appeared, not only to Cephas or Simon Peter, and the twelue Apostles, of whom Paule maketh mention in this place, but first of al to Mary Maudlin. Iohn. xx. Marke. xviii. next, too the rest of the women. Math. xxviii. Thirdly, too a cupple walking into the feeldes, whom the Apostles beleeued not. Mark. xvi. Fourthly, to Cephas or Simon Peter. Fifthlye, too Cleophas and Nathanyel as they were going towardes Emaus, too whom at theyr returne, all the Apostles giue credit. Luke the two and twentith. Sixthly, too all the Apostles as they were assembled togither, sauing Thomas. Luke the foure and twen- By record of such as sawe him.

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tich. John the twentith. i. Corinthians xv. And all these apperings were made the very day of his Resurrection, vppon which day also S. Hierom is of opinyon that Christ shewed himself too James the lesse, of whom Paule maketh mention in this place. Afterward he shewed him selfe sundrye tymes too the Apostels when Thomas was with them, and at the sea of *Tyberyas*, Iohn xx, xxi. also in Galilye too mo than fyue hundred brethren at once. And also to his Apostels, or to the three score and tenne, and to al the rest of his Disciples. Finally, after his Ascention Christ shewed himselfe too Paule also, that he was risen ageyne.

Paules second argument

Of the authoritie of the Apostles.

WE see the Apostles doo preache that Christ is risen from death: Ergo, there is in very deede a rysing ageine of the deade. The consequence holdeth of the authoritie of the Apostles who are sent from God, and are assured that they cannot erre.

An argument by impossibilitie.

The third argument is a bringing backe by impossibilitie. It is impossible that two full contraries should both at once be true or false.

This Exposition: The dead rise not ageine, or no deade folkes rise ageine, is false:

Ergo, the contradictorye or fulcontrarye proposition, The dead shall rise agein, is true and certeyne.

The *minor*, or seconde part of the Argument is proued thus: Of truth there can come nothyng but truth. But of this proplition, No dead folkes rise againe, folowe things manifestly false and vnlesome to heare, namely, that not euen Christe is risen ageyne, and that the preaching of the Apostles is vaine, which are false witnesses of God, and so God himselfe who hath auouched that he rayseth Christ alreadye and will hereafter call all the dead ageyne too lyfe, shoulde bee a lyar. But forasmuch as these thynges are manyfestly false and impossyble: it followeth that the proposition out of which these thinges ensue, is false: And therfore the playne contrarye is true, namely that the deade shal ryse.

The fourth argument.

An argument of ryght and reason.

IT is impossible that the best and holyest part of mankind shoulde be created only to the miseries of this present lyfe and too eternall destruction.

destruction. For seeyng that God is righteous, and also a iudge: it must needes fall out, that the godly and the ryghteous must at one time or other be in good case, and the wicked in ill case.

But those that liue godlyly in Christ Iesu, are of all men most myserable in this lyfe:

Ergo, it must needes be that there remaineth another hauen and another life, in which the godly being raised from death, shalbe set free from al miserie, and be crowned with etern all blisse and glory.

The fifth argument.

BVt now is Christ rysen from death, and is the first fruites of the dead.

Fifthly, he repeateth the first Argument & reason which holdeth of consequence, expounding and enlarging the consequence with many woordes: Christ is rysen ageine: *Ergo* all the dead shall ryse. Hee proueth the consequence. For lyke as by Adam death entered vppon all men: So by Christ the cause and author of lyfe, all men shall bee called to lyfe ageyne. In this order, that the first fruites or fyrst of them that rise ageine from death, be Christ himselfe. Then those that bee Christes, or which haue departed out of this lyfe in the fayth of Christ, shall rise at Christes commyng to iudgement. Afterward shal bee the ende of the world or of worldly things, when hee shall delyuer vp his kingdome to God the father, that is to say, when he shall bring vnto hys Father, al the whole Churche gathered together on earth by the ministerie of the Gospell: to the entent that all kingdomes beyng abolished, and all power as well of Diuels as men suppressed, yea and the ministerie of the some of God (whereby he gathered hys Churche in this world) ceassing, onely God without other meanes may reigne in the godly, and bee all in all, filling all things with his light, wysedome, righteousnesse, life, blissednes, and glory vnspeakable.

A repetition & confirmation of the first argument, which holdeth of consequence ex of necessitie.

The sixth Argument.

THe very maner of Baptim whereby we are first grafted into the Churche or body of Christ, betokeneth that we looke assuredly for the resurrectiō frō death: for they are baptized ouer the dead or ouer the graues of the dead, as it is vsed in these dayes also, protesting in the behalfe of the dead, that they beleeue of a certeintie

An Argument taken of our profession and order in baptym.

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that they shal returne to lyfe agein, according as the Creed which we holde professeth in our Baptim. And the very dipping in the water and taking out agein, is a token and representation, not onely of the abolishment of sinne, and of the regeneration and renewing of the soule, but also of the death of our bodyes, and the rysing of them agayne.

The. vii. Why are we also in daunger euery houre.

A repetition of the fourth argument which holdeth of right and reason.

HE repeateth the. iiii. Argument, and amplifyeth it by an absurditie of Epicure heathnishnes ensewing it, which he describeth in wordes taken out of the. xxii. of Esai. And he expresseth the reproofe of it in a verse of Menanders. Euill communication corrupteth good maners. With which agreeth this saying of Theogius: Thou maist learne good of the good, but if thou keepe companie with the wicked, thou marrest thine owne mynd.

The. viii. Argument, of a like.

An argument taken of the like thing.

LIke as seedes that are cast into the grounde doo rotte there, and spring vp agein, and eche of them yeelde forth most goodly fruits in their kynde: So our bodyes being sowen into the ground and buryed, shall certeinly liue agein, and ryse ageine much more beautifull and bright than they were heere vpon earth. This comparison hath Stigelius expressed in very trim verses.

This corne that growes of body void of blood, in lyuely plyght,
Immortall honor after death our bodyes doeth behyght.
Deepe vnderneath the turned clod the dryed seedes lye hid,
In which a man would ill suppose that any strength abid,
Yet growing vp by secret meane, they ryse agein, and beare
A greater strength, encreast too more than heretofore they were.
Euen so our courses beyng layd to rot in holow graue,
A lyuely beautie afterward in glorious state shall haue.
When death hath hild them downe awhyle, anon they shall arise,
Eternally too lyue in lyght with God aboue the skies.

Tokens of the resurrection impressed in nature.

Right many and notable tokens of the resurrection hath God imprinted in the whole nature of thinges: which to consider after a reuerent and godly fashion, it is behouefull. The day doth dayly fade into

nyght,

nyght, and is buryed in darkenesse. But in the morning killing hys death, and breaking out of his graue of darknesse, it becommeth aliue ageine as Tertullian sayth. And this entercourse of dayes and nights is fynely expressed in this Greeke ridle:

A father there is that hath sonnes nine and three,
And eche of those sonnes eke hath children thrice ten:
Not one like another, some faire and white bee,
Some black, all immortall, yet dead now and then.

The Moone dying euery moneth, quickneth ageine and recouereth hir lyght that shee had lost. The Moone.

The beames of the Starres which are dimmed by the rysing of the Sunne, are kindled ageine in the nyght. The Starres.

The foure seasons of the yeere, Lenton, Sommer, Haruest and Winter, doo fade and returne by mutuall course, The seasons of the yeere.

In Springtyme the earth that was dead & barrein in the Winter, becommeth lyuely ageyne, and bryngeth footh herbes, grasse, floures and fruites. The trees are clad ageyn with leaues, floures and fruites.

The Swallowes which were dead & buryed in the waters in wintertyme, recouer lyfe agein in the Springtime. Swalowes.

Flyes also and other Cutfoules which were killed with cold, recouer their former force and lyfe by warmth. Flyes.

The Phenix breedeth ageine with fyre, and hir owne ashes: For she perisheth to lyue, and yet she ingenders hir self, atteyning immortalitie by the benefite of death, as Lactantius sayth. The Phenix.

Finally, al this most beautifull Theater of heauen and earth which was made of nothing, giueth vs too vnderstande, that God who made all things of nothing, may with much more ease at the latter day restore our flesh or bodyes agein, which haue been somewhat before, than he made them at the begynning. But in thinking vppon this Article, let vs alwayes haue our mindes and our eyes fastened vppon our Lorde Iesus Christes death and resurrection, and vpon the promises concerning the restitution of our bodyes, and the eternall lyfe too ensue wythout fayle after this lyfe, warranted by the Resurrection of himselfe and the rayling vp of Lazarus and others. Iohn xi. I knowe hee shall ryse ageyne in the Resurrection at the laste daye. Iesus This is the surest ground & Argument for a Christian.

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layd vntoo hir: I am the resurrection and lyfe. He that beleeueth in mee, yea though he were dead, he shall lyue. Iohn.vi. This is the wil of my eternall Father, that euery one which seeth the soune and beleeueth in hym, should haue lyfe euerlastyng, and I wyll rayse him vp at the last day. Iohn.v. The houre shall come, that all that are in their graues shall heare his voyce and come foorth, those that haue doone good, too the Resurrection of lyfe, and those that haue doone euill, too the resurrection of iudgement. Iob.xix. I knowe that my Redeemer lyueth, and I shall ryse out of the earth in the last daye, and shall bee compassed ageine with my skin, and in my flesshe shall I see my God. I shall see him my selfe, myne owne eyes shall beholde him, and none other: this hope is layed vp in my bosom.

Sufficient warrant for a true Christian.

This restitution of dead bodyes, and commencement of newe and euerlasting lyfe, is not onely warranted by euident textes very openly and cleerely in the sermons of Christ and his Apostles: but also was manifested to the eyes of the Apostles and the rest of Gods Churche that was at those dayes in Iewrie, when by the space of full foortie dayes, Christ being rysen ageyn, and many of the Patriarkes & Prophetes that were rysen with Christ, were openly and familiarly conuersant with the Apostles and Marie his moother, and a great companie that was ioyned wyth them, (for Paule in this Chapter witnesseth that he was seene of moe than fyue hundred brethren at once) and talked with them of the kingdome of God. Act.i. of the wonderful state and redemption of the Churche, of heauenly reuelations, of the promyse of the seede that shoulde cruish the Serpents head, of the person, office, and benefites of Christ. of the abolishment of sinne and too the restorement of our bodyes and of the lyfe euerlasting. Vppon these heauenly reuelementes warranted by sure and euident recordes, let vs set our eyes, when wee thinke vpon the resurrection of our bodyes, and the lyfe to come.

Philosophie knoweth nothing of the resurrection.

Philosophie knoweth vtterly nothyng of the restorement of the dead bodyes, but holdeth opinion that they perishe, and are resolued intoo the stuffe whereof they were first made, and vtterly come to nothing, after the same sort that the bodyes of byute beastes doo. Neyther hath it any sure and stable beleefe at all concernyng the immortalitie of the soule, and the euerlasting conuersation with God and the blissed wyghtes. But as in a dubble and doubtfull matter, it disputeth too and fro of it, and reasoneth that (whither mens soules remayne after

ter

ter death, or whither they dye and perishe with their bodyes) yet there is none euill at all in death. And the chiefe reasons whereby mennes soules are auouched to bee immortall, are gathered together by Cicero in his first booke of Tusculane questions: which it is good to consider, too the intent, the conferring of them may bring some lyght too both the kyndes of doctrine.

The first reason is of Authoritie.

ANtiquitie, the neerer it was from the creation and from the ofspring of God, so much the better dyd it see what things were true. All Antiquitie was of opinion that mens soules are immortall: and that mā by departing out of this lyfe is not so cleane swept away, that he should vtterly perish: Antiquitie.

Ergo, it is true that mennes soules are immortall.

He proueth the minor or second part.

1 By naturall instinctes.
2 By the Lawe of their priestes.
3 By the Ceremonies of buriall.
4 By Canonization.

The second reason.

IN all matters, the consent of all Nations, is too bee accounted the Lawe of Nature. Consent of all Nations.

All men, whersoeuer they bee, doo agree in this, that there is somewhat which perteyneth too those that are departed out of thys lyfe:

Ergo, wee also ought to be of the same opinion.

The thyrd reason.

THe proofe of Nature must bee taken of euery such nature as is best. The best natures.

The best of al sortes of men, as Princes, Poets, workmē, and others, doo hold most stedfastly the hope of immortalitie:

Ergo, men finde by nature, that mens soules are immortall.

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The fourth reason.

Selfmouing. EVery thing that moueth it selfe, is euer moued, and is euerlasting: The soule of man moueth it selfe:
Ergo, it moueth euer, and is euerlasting.

The fifth reason.

Simpleneſſe vncompounded, THat which is not compoſided of the Elements is not corruptible: mans soule is not compounded of the elementes:
Ergo, mans soule is not corruptible or mortall.

He proueth the minor thus:

NO nature compounded of the Elements, hath ingraffed in it instinctes of knowledge, power to searche secretes, memorie able too conceiue and beare awaye thinges most diuerse, foresyght of things to come, so many Artes. &c.
Mans mynd hath ingraffed in it instinctes of knowledge, ableneſſe to inuent new things, to call to mynd things past. &c.
Ergo, mans mynde is not compounded of the elements.

The sixth reason.

Ryght and reason. IT is an vnmoueable maximee of Gods prouidence and iustice, that good should befall the good, and euill should befall the euill: But in this life the good fare worst, as Socrates. &c.
Ergo, there must needes remaine another life, in which the good may receiue good, and those that in their humane bodyes haue led their life like Gods, may returne to the Gods from whom they came.
These foresayd six Arguments are the Arguments of Cicero.

The second part of the Chapter.

Gods almightineſſe. IN what sorte shall the deade ryse, and with what manner a body come they?
Paule answereth, that the word of the Almightie God ought simply to bee beleeued, though wee know not the manner howe God will bring to passe things he promyseth. For (as sainct Iustine sayth) It is an euident token of vnbeleefe, too demaund (as to Godward or in Gods matters,) howe any thing is or may be done. For fayth alone ought to dispatch al doubtes in vs. Paule therefore in this place rebuketh

keth such as bee inquisitiue of the manner how dead mennes bodyes rotten in their graues and consumed too nothing shall come too lyfe ageine: commaunding them too settle their mindes by fayth simply in the promyse and woorde of the almighty God. And ageinst our distrustfulnesse he setteth an Example most ordinarie in nature, concerning the growing of corne which springeth vp of the seede cast into the ground, and dead, and consumed into fyne cinder. Therefore can God easly rayse our buried corses out of the dust into which they bee turned, and buyld vp the whole body ageyn, making it much more beautifull and glorious than it was before: like as thou soweste not the same bodye that shall growe vp, but bare corne which rotteth in the ground, and yet there springeth vp other corn of the same kind and substance, much better and more full of sap, clad, garnished, and fenced with spindle, eare, huske, ayles, &c.

All flesh is not a like, but there is one flesh of men, an other of beastes, &c. That is too say, All the dead shall not ryse with like honour, but there shall bee a difference, howbeit, not in the substance, but in the glorie of them that ryse. Diuersities of glorie in the resurrection.

Also there bee heauenly bodies and there bee earthly bodies, that is to say, there shall bee a difference betweene the bodies of the Godly, and the bodies of the vngodly. Liuing Soule.

There is one glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres, that is to say, euen amõg the Godly and the Saincts in heauen there shal be a difference of glorie. For like as one Starre excelleth another in brightnesse: so shall Christ, the Prophetes, Apostles, and other constant Martyrs and acknowledgers of the Sonne of God, shyne brighter than the other common sort of the godly, as is said: Dan. xii. Then shal the learned shine like the brightnesse of heauen, and those that haue instructed many in righteousnes, shall shyne like the Starres for euer and euer.

Then declareth he by foure Iscolies, set one ageinst another, what manner of bodies the bodies of thẽ that rise agein shalbee: verely euen the selfesame that they bee at their burial as touching their substance, but immortall, made bright, and glorified. The state of our bodies in the resurrection.

Wherein the phrase of Paules wryting is too bee considered, how the nowne adiectiue in forme of a substantiue is ioyned too the subiect by the prepositiõ In. It is sowen in corruption, that is too say, it is buried in the grounde a mortall or corruptible bodye. It ryseth in

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incorruption, that is too say, it ryseth an incorruptible or immortall bodie, It is sowen in dishonour, that is too saye, a foule or vnfauoured bodie, stinking and crawling full of wormes. It ryseth in glorie, that is too say, glorious, shyning, cleered, and pure from all blemish. It is sowen in weakenesse, that is too say, weake, fraple, transitorie, of a dayes continuance, a shadowe, a froth, a Ghoste, a steme, a blast, a fether, a breth, a puffe, a dreame, a bubble, a flud, a temple, a strydey, a wind, a dust.

It ryseth in power, that is too say, myghtie, strong, flourishing and and free from all infirmitie. It is sowen a naturall body, that is too say, lyuing the naturall lyfe by reason, sense, and nourishing power, which is sustepned with meat and drink, and is encreased, and begetteth, and may die. It ryseth a spirituall body, that is too say, lyuing the spirituall life, kindled by the holy Ghost, which is not maintepned with meate and drink, ne begetteth, ne dieth, but is like the life of the Angels, Math. xxii and like the lyfe of God.

Liuing Soule. The first man was made a liuing Soule. Gen ii. That is too wit, not simply as the beasts liue: but such a one as Christ should also with his spirit quicken without meat and drink, too the spirituall and euerlasting life.

The first man. The first man is of the earth earthly. Hee alludeth too the originall of the woorde Adam, which signifyeth earth or clay, whereof he was made, like as also among the Latines, man is called *Homo* of *Humus*, which signifyeth the earth, as if he had said, made of the earth, clay, and earthly.

The second man. The second man is the Lord from Heauen. Christe beeing ryseu from death, hath now a heauenly, immortall, and glorious body, too which our bodies shal in all respectes bee like and conformable, when they are raised ageine from Death. Phil. ii. Like as before death they were altogither like Adams body, which was subiect too death and other miseries.

Flesh & blood. Flesh and blood cannot inherite the kingdome of God, that is too say, this corruptible bodie defiled with sinfull inclinations & fleshly affections and subiect too death, cannot possesse the kingdome of God, vnlesse it bee altered, (and of a body mortall, defyled and stained with sinne) bee made a body pure and cleane, and fined from all filthinesse, and immortall. The same flesh that is buried shall rise agein, and the same substance of flesh and blood shal remaine still, as Iob saith: I shall

see God

see God in my self, whom I my self shal see, & none other for mee. For as Tertullian reasoneth plainly in his booke concerning the Resurrection of the flesh, God forbid that God should for euermore abandon too destruction mannes flesh which is the woorke of his handes, the care of hart, the case of his breth, the Queene of his woorkes, the heire of his liberalitie, the Preest of his Religion, the souldier of his warfare, and the Sister of his Christ, &c.

Behold I shew you a mysterie, that is too say, I will more plainly expound and declare that which I told you more darkly in my former woords, when I sayd: that flesh and blood should not possesse the kingdome of God. For that saying is too be vnderstood, not of the substance of flesh and blood, but of the exchaunge of their properties. For it behoueth this corruptible body which wee now beare about vs, too put on incorruption: & this selfsame mortall body too put on immortalitie, before it can obtein possession of Gods kingdome. Some also shall not die at al, whom the Sonne of God shall find aliue at his comming too Iudgement: but they shallbee sodeinly changed, and endued with new lyght, glory, power and immortalitie.

The thirde part of the Chapter.

THen shall the saying be fulfilled which is written, Esay. xxv. Osee. xiii. Death is swallowed vp into victorie: O Death, where is thy sting? O Hell, where is thy victorie? The sting of Death is sin, and the strength of sin, is the Law. But thanks bee to God, who hath giuen vs victorie by our Lord Iesus Christ.

The efficient cause of the raysing of our bodies, and of restorement of righteousnes and euerlasting lyfe, is the Sonne of God our Lorde Iesus Christ, who in his Death hath swalowed vp our Death, and by his righteousnes and obedience hath purged our sinnes, and pacifying Gods wrath and taking away the curse of the Lawe, hath gotten vs victorie against sinne, death, and the curse of Gods Law. For these three are the cruellest enemies of mankynd, and the cheefe mischeues and plagues which most cruelly and feerfly make hauock of all mankind, without difference, killing them and deuouring them euerychone. Therefore Paule in this place by feyning a person, peynteth out death like a most mischeuous outlaw or cruell souldier, armed with a pike or a darte, that is too wit with sinne, wherwith he assayleth all mankind without gainsaying, and pusheth all men through

The efficient cause of our resurrection.

Death and sinne.

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through and killeth them. For by reason of sinne al men are subiect too death, and are slaine by death, as is said: Rom.v. By one man sinne entered intoo the world, and by sinne death. And so death ran ouer all men, bicause all men haue sinne. Also, sinne reigned by death, slaying al men. The very same is the meaning of the woords in this text, The sting of Death is sinne, that is too say, all men are slaine by Death bycause of sinne.

Now when this sting or speare of Death waxeth dull and blunt, so as sinne cannot execute his full force vppon vs and bee felt: Gods Lawe like a whetstone sharpneth sinne, and both sheweth the greatnesse and horriblenesse of sinne, and also maketh it more heynous: so as sinne may become out of measure sinfull, and beeing fully felt too bee so, may stryke dreadfull feares and astraughtments into mennes consciences: which immediatly vppon the stirring vp and and discouering of sinne by the Lawe do gyue sentence of Death against themselues, and find themselues giltie of eternall damnation. Too this meening it is said, The power of sinne is the Lawe, as in Ro.v. The Law entred in that sinne might abound. Also: Ro.vii. I had not knowne sinne but for the Lawe. For when the commaundement came, sinne reuiued, and I am dead: that is to say, the Lawe shewed the hugenesse & heynousnes of sin, & of Gods wrath against sin: and assoone as Gods wrath was once knowne, sinne which heertofore slept in quietnesse, was stirred vp and became more strong and effectuall, and ouerwhelmed man with the feeling of Gods wrath, and with horrible dreadfulnesse and endlesse Death. For the Lawe exacteth alwayes of vs such an obedience and conformablenesse as is vnpossible too mannes nature, and too those that are not conformable, it thundreth out this thunder bolt, Cursed is he that continueth not throughly in all thinges that are wrytten in the Lawe. And so there was no shift but that all mankynde being subdued and oppressed by these moste cruell enemyes, sinne, Death, and the curse of the Lawe, which are the cheefe sinewes of the diuels kingdome, must haue perished vtterly. Neyther could he by any power of man or succour of Angels, haue rid himselfe out of this cruell Tyrannie, vnlesse these myghtie and dreadfull enemyes of mankinde had bin vanquished and ouerthrowne by the Sonne of GOD our Lorde Jesus Christe, who was borne too vs and gyuen to vs, who died for vs and rose again for vs, and that his victorie had byn bestowed vppon vs by fayth, i.Iohn.v, Hebr.ii.

Gods Lawe.

The cheefe sinewes of the Diuels kingdome.

By his

By his owne death he put downe him that had Lordship ouer death, that is too say the Deuill: and reconciled those which throughe feare of death were all their lyfe tyme oppressed with bondage. Colosſ. ii.

Our victorie in Christ.

Yee are risen again with Christ throughe faith, that is wrought by the operation of God which raised him from death. And with him he hath quickened vs also that were dead in our sinnes, and hath forgyuen our trespasses, and put out the handwryting that was against vs in the Law written, and hath taken it away, and fastened it too his Crosse, and spoyled Rule and power, and made a shew of them openly, and triumphed ouer them in his owne person. Esay. ix. For the yoke of his burthen, (that is to wit, death and all calamities wherwith mankind is ouerloden) and the staffe of his shoulder, (that is too say sinne, which is the the thing, the staffe or the rood with which death pusheth all men throughe and killeth them) and the scepter of his exaction, (that is too say, the Law which exacteth perfect obedience, and with horrible wrath condemneth all men that are not conformable vnto it) hast thou ouercome or vanquished, as in the day of Madian.

For like as Gedeon did the Madianites too flight, not with bodyly armoure and weapon, but only with the sound of a Trumpet, and by putting them in feare with burning cressetes: euen so the Sonne of God vanquisheth his enemies, sinne, death, and the Diuell, with none other weapons than a Trumpet, that is too say, the sound of his Gospell, and the fire of his holy spirite, which kindleth in mennes hartes the light of true fayth, settled vpon the Sonne of God the Conquerour of sin and death, as is said. i. Iohn. v. This is the victorie that ouercommeth the world, euen your faith. And. i. Peter. v. Whom resist you, strong in Faith. This excellent doctrine in all miseries and sorowes, the most soueren and assured comfort vpon our whole saluation is staied, Paule setteth forth in this place, beautified with twoo Testimonies.

Esay. xxv. Death is swallowed vp into victorie.

Osee. xiii. Death, where is thy sting? Hell, where is thy victory?

Now too the entent therein they are alledged by Paule may be vnderstood the better, and the largenesse of the Doctrine and comfort comprised in them be lokt che neerer vntos che matter considered, I will adde

the

the grammaticall exposition of them.

The woordes of Esay are these:

Esays prophecie of the taking away of death by Christ.

In this Mountaine shall he swalow vp or deuour the wrapping of faces wherein all people are wrapped, and the couering wherewith all nations are couered. And he shall swalowe vp death into victorie. And the Lord God shall wype awaye the teares from all faces, and shal take away the rebuke or reproche of his people out of all the earth.

Esay preacheth of the benefites of the Sonne of God, that he most puissantly deliuereth his Church bothe from all other moste sorowfull and principall euils, and in especially from Death, which no force and violence of man can ouercome: When as by his Death he not only banquisheth and ouerthroweth our Death, but also vtterly abolisheth it, and shalloweth it vp: and wypeth away and crosseth out the reproche and teares of his people, that is too wit, sinne, and all other miseries and sorowes. But in the beginning he speaketh figuratiuely, when he sayth that the wrapping of the face wherwith all people are wrapped shall bee deuoured. For by the figure *Metonimia* (which is a transposing of names) he noteth the thing signified, by the name of the thing that betokeneth it. For the faces of dead folkes are woont too bee wrapped and hidden in clothes. These wrappings shall bee taken away, that is say, death it selfe shall bee taken away or deuoured, according as Esay himselfe anon after expoundeth that properly, which he had spoken erst figuratiuely, as the Prophetes are accustomed too doo. He shal deuour or swalow vp death into victory, or by swalowing vp death the Sonne of God shal get the vpper hand, and shall reygne and triumph, lyke as death hath erst reigned ouer mankinde, and made hauocke of all menne, and none coulde withstande hym.

Esays Prophecie expounded by Paule.

The three score and ten Interpreters haue translated these woordes of Esay, thus: And Death preuayling deuoured, bycause Death walketh away and deuoureth all men. But Paule, too the intent too set foorth the true and natyue meanyng of Esay, and too shewe that it might not too haue byn translated, Death, preuayling deuoured, But he (that is too say the Sonne of GOD) deuoured Death: chaungeth the verbe actyue into a passiue, and so expresseth the same meanyng, howbeeit much more

plainly

plainely and pithely. Death is swallowed vp into victorie, that is to say, Death which heeretofore deuoured all men, is now it selfe deuoured and swalowed vp into victorie by the Sonne of GOD the Conquerour of Death, so as nowe from henceforth the Sonne of GOD is a contynuall Conquerour and euerlastyng trymypher ouer Death.

For the Hebrewe woorde *Nitzah*, is as much too saye as too banquishe, too preuayle, too trymyphe, and nowe and then it signifyeth also euerlastyng, contynuall, and for euermore. Therefore in the Latine translation of Esay, wee reade: He shall ouerthrowe Death for euermore. But wee may most safely folowe Paules translation.

The other place is in Osee. xxiii.

I Will redeeme them from the hand of hell, I will deliuer them from Death, where are thy plagues O Death? where is thy destruction O hell?

Oseas also preacheth of this most soueregn benefyte of the Sonne of God, that although his Church in this world bee oppressed with manyfolde persecution and miseries as well as the rest of men that are vngodly: yet will he vndoubtedly delyuer it from Death, and out of the very iawes of hell, and will endue it with newe lyfe and euerlasting ioyfulnesse. Oseas prophecie expounded.

For the Hebrewe woorde *Scheol*, (which vsually they translate hell,) dooth properly signifye the graue wherein the bodies of deade folkes are bestowed, and also the place in which mennes Soules departing from their bodies, are reserued till the last Iudgement day. The Prophete therefore prompteth delyuerance too the Godly members of the Church, not that they shallbee pryuiledged in this lyfe from all miseries and from Death it selfe: but that when they are dispatched out of this lyfe and buryed in theyr graues, euen then he wylleth them too looke for assured delyuerance or resurrection, and a much better life which shall continue for euer, bycause Death (which heeretofore was the plague and destruction of al mankind, and deuoured all

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red al men) is now ageine deuoured and swalowed by Christe our redeemer, who paying the full price or raunsome for vs, hathe borowed vs out, for so doo the Hebrew woordes *Pada* and *Gaal* signifie, which the Prophet vseth in this place.

Interpretation of the grammaticall sense of the words.

And as touching the woordes that ensue, (which Hierom hath translated thus: *Ero mors tua ô Mors, Ero morsus tuus ô Inferne.* That is too say, O Death, I will bee thy Death, O hell, I will be thy sting, and which Paule hath expressed by an Interrogatiõ, O Death, where is thy sting? O Hell, where is thy victorie?) It is euident that the diuersitie of the interpretations ryseth of the Hebrew woordes, which haue many significations.

For the woord *Ehe*, and the future Tense *Cal*, is of the verb *Haiah*, by Apocape (which is a figure that taketh away a letter or a sillable frõ the end of a woord (for the whole woord is *Ehich*, I will bee.) And so is the aduerbe wher, which also by transpositiõ of letters is read *Aeh*. It appeereth therefore why Paul and the lxx. Interpretes, and Aquila of *Sinope*, and the fifth edition (all which Ierom citeth,) haue translated the woorde *Ehe*, where, and not I will bee. Where is thy inditement or accusation?

The woord following *Deuareca* (which S. Ierom translateth *Mors tua*, thy death) the three score and ten Interpreters translate δίκη σου thy accusation or inopteinent, and *Aquila, sermones tui*, thy sayings,) is likewise of many significations. For the woord Dibber signifieth too speake, and also too kill or destroy. ii. Reg. xxii. Athalia Dedabber slew all the kings stocke. Heeruppon Deber is as much too say as a plague, murreine, or destruction. Exod. ix. ii. Reg. vlti iii. Reg. viii. And the other woorde Keleb in the part folowing is almost of the same signification, for it signifieth a walking plague or destruction, and rooting out: As in the Psalme. xci. Thou shalt not bee afrayd of Deber, the plague that rageth in the darke, nor of Keleb, the destruction that walketh at the noone day. Where wee in our Latine translation haue, *A negotio perambulante in tenebris, ab incursu & a Dæmonio Meridiano.* Which is, of the businesse walkyng in the darke, of the sodeyn rushing in, and of the Diuell of the noone day.

The proper meaning of Osee.

Therfore the proper meaning of Osee is (out of all doubt) this: Wher are thy plagues O Death? wher is thy rooting out O hel? Death

and

and Hell did heretofore bring plague and vtter destruction vppon all men, through sinne wherewith all mankinde is horribly attainted and appayred: And then cheefely is this plague felt, then dooth it shewe it self, then dooth it stryke a man into horrible fearefulnesse and sorowes (which are the entrances into euerlasting Death,) when sinne is stirred vp and rowzed by the lawe of God, as Paule sayth: Romanes. vii. But Christ by his death and going downe into hel, hath brought a plague and destruction vppon Death and Hell. So that from henceforth not only Christ him selfe but also al the godly that beleeue in Christ, may vaunt themselues ouer vanquished Death and destroied Hell, with these woordes: Death, where is thy plague or Styng, wherewyth thou hast heretoofore murdered all mankynde? Hel, where is thy victorie: whereby thou hast vanquished all menne? Thankes be vnto God, who hath giuen vs victorye by our Lord Iesus Christ, for God so loued the world, that he gaue his only begotten son, too the intent that all that beleeue in him should not perish but haue life euerlasting.

For lyke as Moyses lifted vp the serpent in the wildernesse: so behooued it the sonne of man to be exalted, too the intent that all that beeleeue in him should not perish, but haue lyfe euerlasting.

Therefore my deerebeloued brethren, bee stedfaste, vnmouable, and alwayes abounding in the woorke of the Lord, knowing that your labour is not in vayne in the Lord.

He concludeth his disputation with a short Exhortation, that they should stedfastly hold them too the true doctrine concerning the Resurrection of the dead and the other Articles of the Christen fayth which they had receyued of Paule, and not suffer themselues to be drawen away from it by any lykely perswasions of the false Apostles, but endeuour too profit in true godlynesse and full assuredenesse of fayth, and the spreading abrode of the true doctrine, and in executing the residue of the labours of their vocation, vppon trust of Gods helpe, and hope of lucky successe and such as may be to the welfare of the Church, according to this most sweete promise. Your labour shall not bee in vayne in the Lord.

An exhortation to stedfastnesse.

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Vppon the Sunday called Quasi modo geniti, *or the first Sunday after Easter.*

The custome of baptizing in olde tyme.

IT took this name of the Introit taken out of. 1. Pet. ii. As newborne babes desyre the reasonable and pure milke, that you may growe in it, if so bee you haue tasted that the Lord is sweete. For in the auncient Church when in maner men growen were baptized, it was a custome to baptize on the Easter holydayes, and to giue milke to taste, to those that were baptized, and a whyte garment too put on, which was a token of freedome and innocencie. Whereupon the weeke is called yet still, in Albis, and the Sunday is called the Sunday in Albis or whyte Sunday, and it is that which foloweth next after Easter. And the verses out of the hymne Salue festa dies, are knowen.

Behold O holy King, great part of thy renowne is seene,
When sacred baptim dooth adnaunce the soules by thee made cleene.
Thy souldiers from the siluer streame come pure and whyte of hew,
Cleane washed from theyr auntient sinne with water fresh and new.
Theyr rayment whyte betokeneth eke the brightnesse of their mynd,
It is the shepherds ioy so fayre and whyte a flocke too finde.

Therefore also were the reading of this dayes Epistle and the Introit in which mention is made of regeneration, ordeined, that the baptized myght be instructed concerning theyr regeneration or newe birth, and of their encounters and victories against the Diuel and the world.

The Epistle. 1. Iohn. v.



WHat that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our fayth. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is he that came by water and blood, not by water onely, but by water and blood. And it is the Spirit that beareth witnes, bycause the spirit is truth. For there are three which beare record in heauen: the Father, the word, and the holy Ghost,

Ghoste, and these three are one. And there are three which beare recorde in earth, the spirit, and water, and blood, and these three are one. If wee receyue the witnesse of menne, the witnesse of God is greater. For this is the wytnesse of God that is greater, which hee testifyed of his sonne. Hee that beleeueth on the sonne of God, hath the wytnesse in hym selfe. Hee that beleeueth not God, hath made hym a lyar, bycause hee beleeueth not the recorde that GOD gaue of his soune. And thys is the recorde, howe that GOD hath gyuen vntoo vs eternall lyfe, and this lyfe is in his sonne. Hee that hath the sonne, hath lyfe: and hee that hath not the sonne of GOD, hath not lyfe.

The disposement.

THis Epistle is of that kynde of rules that instruct. The state of it is a doctrine concerning fayth, leaning vppon the sonne of God our Lord Iesus Christ, which fayth ouercommeth sinne, death, and receyueth ryghteousnesse and euerlasting lyfe.

The cheefe places are these:

1 Of fayth, whereby wee are borne of God.
2 Of the obiect of fayth, or of the person and benefites of Christ.
3 A testimonie that the three persons of the Godhead are all of one substance.
4 Of the ministerie of the Gospell, and of the Sacraments of Baptim and the Lords Supper.

The first place.

THe welspring and soule of godlynesse and Christen life, and the originall and head of our endlesse welfare, is fayth in the sonne of God our Lord Iesu Christ, our Mediator, King, and Priest: which fayth is in no wyse an vdle and vayne perswalion, but the lyuely and effectuall instrument of our saluation, whereby wee receyue into vs the true knowledge of God, forgiuenesse of sinnes, and all Gods benefites, yea and euen God hym selfe, and ouercome sinne and death, and obteyn righteousnesse, lyfe and glory euerlasting. The commendation of fayth.

Of this true and effectual faith there is a notable discription in this A discripcion of fayth.

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dayes Epistle, which we will unfold in these woordes. Fayth is a true perceiuerance of Christs person and benefites, and of all the whole doctrine delyuered by God, and it is an assent whereby we perswade our selues that all the Articles of the doctrine are true, and in especially beleeue that Iesus is the sonne of God, and Christ or the annoynted of God, that is too say, our Kyng, Hygh Preest, Mediatour and Redeemer. And it is an assured trust stedfastly settled in the sonne of God our Lord Iesus Christ, the vanquisher of sinne, death and the Dyuell, assuring a man for a certeintie, that for Christs sake his sinnes are released, and himselfe set in Gods fauour, who receiueth, heareth, helpeth, defendeth, and freely rewardeth with lyfe and glory euerlasting. This fayth in Christ ouercommeth the woorld, that is to say, sinne, and the entycementes of sinne, and the Dyuell himselfe the Prince of the woorld, and death which is the cheefe sinew of the Diuels power, as is sayd. 1. Iohn ii. If any man loue the woorld, the loue of the Father is not in him, for euery thing that is of the woorld, (as the lust of the flesh, the lust of the eyes, and pryde of lyfe) is not of the Father, but of the woorld.

Mannes lyfe a warfare.

Now the lyfe of man vppon earth is a continual warfare and deadly foode agaynst foure cruell and mightie enemies, that is to wit, the Diuell (who furnished with a thousand pollicies to anoy) the sinfull prouocations of our owne nature rebelling against the Lawe of God, the persecutions of Tyrants: and the afflictions of all sortes both of mynde and body. With these foure enemies must all godly folke fight continually as long as they are in this woorld.

VVho ar born of God.

Neyther is any man able too ouercome them, saue he that is borne of God. But they are borne of GOD, that beleeue in Christ, (as is sayd in the beginning of this Chapter. Euery one which beleeueth that Iesus is Christ, is borne of God) and which with stedye fayth embrace and hold fast the woord that is deliuered by God, and in whom the holy Ghost dwelling, purgeth and putteth away the old Leauen, or false opinions, and sinfull inclinations and affections: kindleth in them a newe lyght, newe ryghteousnesse, new lyfe, and newe obedience agreing with Gods will.

How folke are borne alewe.

For in asmuch as all men are conceyued in sinne, and borne the children of wrath and bondslaues of the Dyuell: they can not become the Sonnes of GOD, and Inherytours of euerlastyng lyfe

lyfe and saluation, before such tyme as they be borne agayne or begotten agayne of GOD, that is too say, endued with true fayth, or newe ryghteousnesse and lyfe. God regenerateth or begetteth men a newe: by two meanes: by the Gospell concerning Christ, or by the woorde receyued by fayth, and by the Sacrament of Baptim. i. Peter. i. Yee are borne agayne of vncorruptible seede by the woorde of the lyuyng God. Iohn. iii. Except a man be borne agayne of water and the holye Ghoste. &c. Titus. iii. Hee hath saued vs by the Fountayne of the newe byrth. And these woordes or tearmes, Iust, Rygh teous, Godlye, Holye, beleeuing in Christ, borne of GOD, chylde, or Sonne of GOD, newe man, perfecte, sweete, or vnleuened bread. &c. signifie in manner all one thing.

The second place.

THe cheefe obiect of fayth is our Lorde Iesus Christ. And it standeth the godly in hand to haue a ryght opinion and beleefe concerning the person, office, and benefites of Christ, according as Iohn sayth in this place, that wee must beleeue that Iesus is the sonne of God, and that he is Christ, and that he came by water and blood, lyke as also in this dayes Gospell hee appoynteth the same ende and shooteanker of the storye of the Gospell and of the whole sacred Scripture. These things are written too the intent yee shoulde beleeue that Iesus Christ is the Sonne of GOD, and that by beeleeuing yee myght haue lyfe in his name.

The cheefe obiect or thing whereon faith resteth.

The name of Sonne.

The name of Sonne, sheweth that Christ is in very deede and by nature God, and begotten of the substance of the eternall father, as it is sayd in the Psalme: Thou art my sonne, this day haue I begotten thee. And in the Gospell he putteth a difference betweene this only begotten sonne, and the Saincts which are his sonnes by adoption, and are beeloued of the eternall father, and taken in place of Gods sonnes, and heyres of the lyfe and blisfednesse that is with God, for the intercession of this onely begotten sonne.

The name Christ.

Christ, or the annoynted, signifieth the hygh Preest, or teacher of the Gospel, th Spokesman and redeemer of the church, the king and conquerour of sinne, death, and the Diuell, and the restorer of ryghteousnes and lyfe euerlasting.

water and bloud.

This Christ came by water and blood: not in water only, but in water and blood, for he bringeth the doctrine of the Gospell out of

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the bosom of the eternall Father concerning the forgiuenesse of sinnes righteousnesse, comfort, the holy Ghost, and euerlasting saluation to be bestowed vpon all that are throughly put in feare, which wrestle with the terrours, with Gods wrath, with sinne and with death, and thirst or with earnest desire long after comfort & life, & are washed with the water of Baptim in token of remission of their sins, as is said in Esay. lv. All ye that thirst, come to the waters: & Ioh. 4. f. 7. If any man drink of the water that I shal giue him, it shal becom a fountain of water flowing vnto euerlasting lyfe.

To come in water.

Neyther is he come in water only, that is to say, he is not only a teacher of the Gospell wherewith the thrittie harts of the godly are refreshed, but also he is a Redeemer which hath with his blood pacified the wrath of the eternall father agaynst our sinnes, and redeemed the whole Church from sinne, death, and euerlasting damnation. And this holy blood of his, doth he distribute to vs in his holy supper. Heb. ix. By his own blood hath he entered into the holy place once for all, and hath found eternall redemption. Rom. iii. We are iustified freely by the grace of God, through the redemption made in Iesu Christ, who God hath set forth a mercy seate by faith in his blood. Mat. 26. This is my blud of the new testamēt which is shed for many in remissiō of their sins

The spirit is a witnesse of Christ and his doctrine.

And it is the spirit that beareth witnesse, that is too say, the holy Ghoste beareth witnesse of the person and office of Christe, namely that this Iesus is Christ the sonne of God, and the redeemer that was promised to the Church, as is sayd: Iohn. i. Vppon whom thou seest the spirit descending and abydyng vppon him, the same is he that baptizeth with the holy Ghost: and I sawe and bare witnesse that this is the sonne of God, Rom. i. Who was certaynly shewed to be the son of God, by the spirit of sanctification, in that he is risen from death. Agayne, in the publike ministerie, the holy Ghost preserueth, spreadeth abrode, and by testimonies of myracles confirmeth the doctrine concerning the person and benefites of Christ. Iohn. xv. When the comforter shall be come euen the spirit of truth whom I will send you from my Father, he shal beare witnesse of me, and you also shal beare witnes bycause you haue been with me from the beginning.

Bycause the spirit is truth, or the witnesse of the holy Ghost is true, lyke as in Iohn. xv. and. xvi. he is called the spirit of truth, bycause he is soothfast, and maketh folks soothfast, and kindleth true knowledge

of

of God, true righteousnesse, and true lyfe in the beleeuers.

Of the third place.

THere bee three that beare witnesse in heauen, the Father, the Woorde, and the holye Ghoste, and these three are one. Let this euident witnesse of the one substance or onely one selfesame being, Godhead, power, maiestie, and glory of the three persons of the Godhead, bee considered in this place: and also let the discriptions and differences of the three persons, namely of the father, and of the sonne, (who in this place and in Iohn. i. and. Apoc. xix. is named the woord) and of the holy Ghost, bee repeated out of the place concerning God: the cheefe poynts whereof I will anon after expound vppon Trinitie Sunday.

The three persons of the godhead.

The fourth place.

THere are three that beare witnesse in earth, the spirit, and water, and blood, and these three are one.

God hath ordeyned the publike preaching of his Gospell, too the intent the true doctrine concerning the sonne of God our Lord Iesus Christ who suffered death and rose again for vs, myght be knowen, and many men be conuerted too God by the voyce of his Gospell, and so become heires of righteousnesse and lyfe euerlasting. For God gathereth too hymselfe an euerlasting Church by the sound of his woorde, whereby he both rebuketh mens sinnes, and alloureth them too repentance: and also grieueth remission of sinnes and euerlasting saluation to such as repent and beleeue the woord. And alwaies too the woord God hath annexed outward signes, which lyght intoo the eyes, as pictures of hys promises: which signes haue all one meaning, all one strength, all one vse, and all one effect or woorking with the woord. For by these twoo meanes, namely, the woord and the outward signes or Sacramentes, dooth God beare witnes of his sonne, and offereth to vs forgiuenesse of sinnes and euerlasting saluation for his sonnes sake: and also kindleth, encreaseth, & strengtheneth fayth in our myndes. And therfore Austin termeth a Sacrament a visible woord.

The end why the ministerie was ordeyned.

And lyke as Christ sayth that the holy Ghost reproueth the world of sin, & beareth witnes of him: & like as it is said in Gene. My spirit shal not iudg in man bicause he is flesh, that is to say, I wil take away the ministery or vse of the holy ghost from mē: so in this place the word

What the woord spirit signifieth in the foresaid text.

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Spirite, muſt ſimplye bee vnderſtoode of the holye Ghoſt, reproouing the worlde of ſinne by the miniſterie of the Goſpell, and bearing witnes of Chriſtes perſon and benefites, and of the eternall lyfe.

What water & blood ſignify.

Water and bloode ſignifie the Sacraments of Baptim, (which is the Lauer of water, clenzing vs cleane by the woorde from all iniquitie) and of the Lords Supper, in which the body and blood of Chriſt that was ſhed for vs, is diſtributed in aſſurance of remiſſion of ſinnes. And theſe three are one, that is to ſay, they are directed all to one end, and haue all one ſelfeſame force, vſe, and effect. For the meanes by which God witneſſeth of his ſonnes benefites, and by which he impartеth remiſſion of ſinnes and euerlaſting lyfe too vs, and whereby he rayſeth vp, encreaſeth, and confirmeth our fayth, are alwayes toogyther.

Vppon the Sunday called Miſeri-

cordia, *or the ſecond Sunday after Eaſter.*

The Introit.

The earth is full of the Lords mercy. Prayſe yee the Lord. The heauens are ſtabliſhed by the wōrd of God. Prayſe yee the Lord. Reioyce ye righteous in the Lord: prayſing becommeth the righteous. &c. Pſalme. xxxii.

The Epiſtle. *i. Peter. ij.*

CHriſt alſo ſuffred for vs, leauing vs an enſample that yee ſhoulde followe hys ſteppes, which did no ſinne, neyther was there guyle founde in hys mouth: whiche when hee was reuyled, reuiled not agayne: when hee ſuffred, hee threatned not: but committed the vengeaunce to him that iudgeth ryghteouſly, which his owne ſelfe bare our ſinnes in his bodye on the tree, that we being deliuered from ſinne, ſhould liue vnto righteouſneſſe. By whoſe ſtripes yee were healed. For yee were as ſheepe going aſtray, but are now tnrned vnto the ſhepheard and Biſhop of your ſoules.

The disposement.

The state of it is an exhortation to pacience and meekenesse, taken of the example of Christ who was pacient and meeke. And therewithal is annexed a doctrine concerning the merite and benefites of Christs passion. The cheefe places are foure.

1 Of pacience in troubles which are not procured by a mannes owne fault, but happen to him undeserued. It belongeth to the first commaundement.

2 Of meekenesse repressyng desyre of reuenge, and forgyuing euen open wronges for Gods sake and the common quietnesse. Which perteyneth too the fifth commaundement.

3 Of the causes and effectes of Christes passion, or of remission of sinnes, and of the health of our soulles restored by Christs passion.

4 Of true turning vnto God.

The first place.

Concerning pacience and meekenesse, and putting vp of reproches quietly, let the Methodical or orderly expositions be rehersed out of the declaration of the vertues of the first, fifth, and eight commaundements.

Concernyng the passion of our Lorde Iesus Christe, and the causes and effectes of hys passion, which is the cheefe place of thys Epistle, I haue entreated already the last Sundaye after Easter.

Now therefore wee wyll vnfolde the last sentence of the Epistle of this day, which conteyneth the doctrine concerning true conuersion, and the ryght applyment of the benefites of Christs passion. Yee were as stray sheepe, but nowe yee are turned too the shepherd and byshoppe of your soules. These wordes are taken out of the .54. of Esay, and out of the parable of Christ concerning the lost sheepe. Luk. 15. and out of this dayes Gospell. Iohn 10. and out of Ezech. 34. and out of Psalm. 23. and therefore by conferring these places togeather, there may bee gathered a cleere proposition.

All mankinde without Christ, wandreth in the thicke mist of ig-

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Mankind with our Christ.

norance of God, and in sorrowfull darkenesse of sinne and death. And the wyser and more religious that men be, & with how much the more earnestnesse and endeuour they goe about too know God and to worshyp hym aryght, so much the more doo they stray asyde from the true God and true godlynesse, and from the ryghteousnesse which pleaseth God.

Errour touching Gods beeing.

The heathē wyse men, Philosophers, Poets, and the followers of Mahomet doo openly erre: first about the beeing of God. For eyther they allow and worshyp a monstrous multitude of Gods and surmised powers: or at leastwise the deny him that is the father of our Lorde Iesus Christ, to be the only true God, creator of heauen and earth. Yea they vtterly abhorre this sonne of God who is all one substance with the father.

Touching Gods will.

Secondly, they erre about the will of God. For although they vnderstande after a sort, that the will of God reuealed in his lawe is this, that wee should liue honestly and vprightly, and eschue the outward offences of slaughter, whoredome. &c. yet are they able too determine nothing of certeyntie concerning Gods loue towardes vs, concerning remission of sinnes, and concerning life, without the

Errours of the papistes in serving God.

Gospell of Christ. After all this, not onely they, but also euen those that boast themselues to be cheefe members of the true Church, doo erre manifoldly in dooing seruice to God, and specially in prayng: whyle some chuse the monkish seruices and woorkes, some pilgrimages to Saincts, some masses, some pardons, some other sacrifices, & some one woorke, and some another, euery man according to his owne fansie, trusting therby to pacifie God, & to earne life & saluation euerlasting. The heathen also offered men in sacrifice, & burned their own children in the fire, to the intent by so hard and bitter a woorke, to open to themselues a neerer accesse vnto God. But all these run very far astray frō the true way that leadeth to the true God & to eternall saluatiō. Neither cā they by their own power, deuises, or endeuour returne

Christ is the only way too God and godlynesse.

again into the way, vnlesse Christ the shepherd & Bishop of our souls seeke them out, & laying them vpon his shoulders, cary them home to his flocke & sheepfold: that is to say, vnlesse they be turned too Christ, who only is the way that leadeth, bringeth, & conueieth vs vnto God, & by which alonly we may come to the true acknowledgment & worshipping of God, & to the blissed and eternal company with God. He is the truth or the wellspryng and founder of the true doctrine concerning

ning God and our own soulhealth, and he bendeth our minds to giue assent to the true doctrine, & kindleth true faith, and true euerlasting good things in the harts of the godly.

He is Lyfe, that is to saye, the author and gyuer of life and saluation euerlasting, who by his death hath pacified Gods wrath, and restored righteousnesse and eternal life vnto vs. Neither commeth any man to the father, that is to say: No man acknowledgeth, calleth vpon, and worshippeth God aright, ne becommeth heire of saluation & eternall life: vnlesse he be turned by him and to him who is the shepherd and Byshop of our soules. Christ is lyfe.

Therefore the Hebrues terme repentance (or the amendment and chaunging of a wicked life into a life that is vertuous and acceptable to God,) by the notable and pithy word *Toscubah*, which signifieth turning backe or retyring, of the originall worde *Shub*, which is as much to say as, he is returned, he is come backe, he hath called hymselfe home. For all men being turned from God, haue strayed lyke sheepe euery man away by himselfe, as Peter saith in this place. But by the infinite mercy of God, they are called to repentance, that they should returne vnto God, and by comming home too their sheperde Christ, be coupled to God again through faith, and obey him in new light, righteousnesse and conuersation. Repentance.

In generall there bee twoo cheefe pointes belonging too a good shepherd. The one, is to feede his sheepe or to lead them to wholsome feeding: and the other is to defend them from the wolues. For vnto these two poyntes may the other things be referred which are spoken of in .Ezech. 34. and Psal. 23. Pointes of a good Shepherd.

So good Princes which maintaine their subiects in honest awe, peace, and fayson, (the cheefest benefits in this ciuil societie of men) and which defend them ageinst outlawes and forrein enemies, are shepherds of the people. Good Princes be shepherds.

Good and faithfull Bishops or ministers of Churches, are shepherds, which lead their hearers into wholsome pastures of the Euangelical doctrine, and of the Sacramentes, whereby God imparteth remission of sinnes, ryghteousnesse, and euerlasting saluation too the sheepe that embrace their voyce by faith, and dryue away the Wolues, that is too saye, Heretykes and Tyrantes, by feruent prayer, stout standing too the truth, and euident disproouyng of errors. Bishops and Ministers are Shepehrds.

But

How Christ is a shepherd.

But the sonne of God our Lord Iesus Christ is not a shepherd Bishop of our soules, onely after the same manner that Saincte Peter and the rest of the Apostles and ministers that teach the Gospell are: but also hee is our hygh preest and sacrifice, taking vp the lost sheepe vppon his shoulders, and transferryng all our synnes, making satisfaction for thē with his death & passion, and euen by his owne proper power restoring euerlasting life and righteousnes vnto vs. Hee giueth vs the holy Ghost: he kindleth in vs new light, comfort, lyfe, and ioy settled in God: he defendeth vs from all daungers: he vpholdeth such as are oppressed with persecution and miseries: he healeth our mislyuynges and woundes: he ruleth the purposes of our vocation: he giueth healthfull successe: he disappointeth the lets and snares of the Diuel: he represseth the rage of Tyrantes: and in the end deliuering vs from death and all miseries: he rayseth vs vp to euerlasting life and glory. And so we see that in this shorte text of Peters, there are conteyned the cheefe and most ample places of Christen doctrine, concerning sinne, true repentance or turnyng vntoo God, the office and benefites of Christ, and the health of our soules: A more large and full declaration of which things, may bee repeated out of my wrytings that comprehend the summe of the doctrine, and out of the proper and peculiar exercyses of repentance and faith.

Vppon the Sunday called Iubilate, or the *third Sunday after Easter.*

The Introit.

BEe ioyful vnto the Lord al the earth. *Halleluia.* Sing Psalmes vnto his name. *Halleluia.* Giue glory vnto his maiestie. *Halleluia.* Say vnto God, how dreadful are thy workes O Lord in the abundance of thy power. &c. Psal. 56.

℣ *The Epistle. i. Peter. ij.*

DEerly beloued, I beseech you as straungers and pylgrims, absteine from fleshly lustes which fight ageinst the soule: and see that yee haue honest conuersation among the Gentyles, that whereas they backebite you as euil doers, they

they may see your good woorkes, and prayse God in the day of visitation. Submit your selues therfore too euery man for the Lordes sake, whether it be vnto the King, as vnto the cheefe head: eyther vnto rulers, as vnto thē that are sent of him for the punishment of euill dooers, but for the laud of them that doo well. For so is the will of God, that with well dooing, ye may stop the mouthes of foolish and ignorant men: as free, and not as hauyng the libertie of a cloke for maliciousnesse, but euen as the seruantes of God. Honour all men, loue brotherly felowship, feare God, honour the King. Seruantes, obey your maisters with al feare, not only if they be good and curteous, but also though they bee froward. For it is thankes worthy if a man for conscience sake towardes God, endure greefe, suffering wrongfully.

The disposement.

IT is of those kindes or cases that perswade. And the state of the Epistle is this: I exhort you to liue honestly, and to be obedient to your superiors. The places are three.

1 A generall precept concerning good manners or newe obedience.

2 Of obedience to be performed to the magistrate, and lawes of the Countrie, and of bearing the burthens of the commonweale, yea though they be somewhat too sore.

3 Of Christen libertie, and the abuse of the same.

The first place.

I Beseech you as stangers and pilgryms, that you abstein from fleshly lustes which fight ageinst the soule. This first part of the Epistle is a generall exhortation to the desire and diligence of dooing well, or of repressyng sinfull lustes, and to gouerne all the intentes and doing of our lyfe after a godly and holy manner. Therfore the whole doctryne concerning good woorkes or newe obedience, as what it is, why it is too bee performed, how it may be doone in this our weakenesse, and in what wyse it pleaseth God, may bee repeated in this place. The proposition is, Bee of good conuersation among the Gentles, that is too saye, liue honestlye, or gouerne your life and behauiour honestly. For conuersation signifieth

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nifyeth the same thing that life, or the purposes and doinges of a mans lyfe. This proposition doth Peter confirme and enlighten: first, by entreatance: and secondly by setting downe the contrary. Absteine from fleshly lusts, that is to say, eschewe sinne, or feede not the sinfull inclinations and affections of the flesh, that is to say, of nature corrupted and marred with sinne, which like enemies keep warre against the mind lightned with the spirit, or against the law of God, as is said. Ro. 8. The meaning of the flesh, or whatsoeuer mans flesh meaneth, thinketh, and desyreth of it selfe without the holy Ghost, is enmitie against God. Ro. 7. I see another lawe in my members (the same law is it that he calleth here fleshly lustes) fyghting against the law of my mind (renued by the holy Ghost) and subduing me too the Lawe of sinne which is in my members, Gal. 5. The flesh lusteth against the spirit.

Fleshly lustes what they be.

Now the fleshly lusts signifie not the very desires themselues created in the wyll or sense by God, but the headinesse of the wicked desyres, affections and doinge, raging with great violence against the law of God: as in the mind, darknesse and doubtfulnesse concerning God: In the will, distrust, fleshly carelessenesse, pryde, &c. and in the hart, vnlawfull loues, heates of irefulnesse, of hatred, of lustes, of desire of reuenge, of ambition, of couetousnesse, of singularitie and such other: out of which as out of a fountaine flow all outward offences & mischeeues, according as it is truly sayd: *The grounde from whence all euils doo commence, Is headie lust, or foule concupiscence.* And in the first of the Epistle of S. James: Concupiscence conceyuing, bryngeth foorth sinne.

Peter vseth a very notable and vehement kind of speech, when he saith that the fleshly lusts or sinfull affections do keepe warre against the soule: that is to say, like sturdy & cruell souldiers march forth with violent and enemylike rage against the iudgement or commaundement of reason, renued by the holy Ghost. Which encounter or deadly foode betweene the flesh and the spirit, euen in those that be regenerated, Paul describeth with notable words and sentences. Rom. 7. Gal. 5. And the encounter of faith and vertues kindled by the holye Ghost, against vices and lusts bidding them battel, is excellently described in most liuely maner by Prudentius, in the battell of the soul: which encounter the godly doo euery one of them dayly feele within their owne harts.

3 Peter enlargeth his proposition with making mention of the enforcing cause, I beseech you as straungers and pilgrims. For seeing we haue not in this world a continuing Citie, or a quiet seate and place of rest, but that our home is in heauen: let vs also cast away the desires and lusts of this world, and leade a holy and heauenly lyfe acceptable to God.

4 He maketh mention of one of the small causes of good workes: Namely, to the intent the slaunders of the vngodly which father horrible wickednesse vpon the Christen religion might bee proued vntrue: and by our godlinesse, modestie, and other examples of vertues, many may be allured to learne and loue the Doctrine of the true Church, and therupon turning vnto Christ, glorifye God, as is sayd in the fifth of Mathew: Let your light so shyne before men, that they may see your good woorkes, and glorifie your father which is in heauen.

The second place, of the ciuill Magistrate.

NO worldly power, no armies, doo more strongly fortifie and mainteine the authoritie of the ciuil ordinance and the obedience due too the magistrate, than these commaundementes of God. 1. Pet. the second, and Romanes the. 13. which doo most streytly charge men too obey the magistrate, and all mannes ordinaunce or ciuill order, which in deede is the woorke of God, and a singular witnesse of hys wisedome, righteousnesse, and goodnesse. For God by hys wysedome hath made differences in the degrees of persons which rule and ruled: as of Magistrates and subiectes, Husbandes and wyues, parents and children. &c. Also he hath by his owne voyce set foorth Lawes of vertues, and of all dueties to bee performed, to godward, to the Magistrates, and to other men, and hath appoynted and established a forme of iudgements which are the defence and execution of the Lawes, a Rule of vprightnesse to be obserued in bargayning, handicraftes needefull for the lyfe, lawes of successions, punishments of transgressors, defences of good men, lawful taxes and tallages, warfare and the law of armes, and all other parts of ciuill order and pollicie: too the intent hee may be knowen too be present in all common weales: and that the duetyes of iustice may bee vnderstood and executed, & that honest discipline, peace, the Vniuersities and

Magistrates ordeyned by God.

Schooles

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Schooles of learning, and other good things may be maynteyned among mankind.

This ciuill order is with great heede too bee discerned from the vices and confusions which the feendes and their instrumentes, (that is too wit, vngodly and Tyrannicall Gouernours) doo foyst intoo the order appoynted by God. And let the definition of a magistrate be considered, which Paule Rom. 13. and Peter in this Epistle haue set foorth.

The definition of a Magistrate.

A Magistrate is a Minister appoynted by Gods ordinance, and armed with lawes and swoord, to be the keeper of outward discipline and peace, and too punish the euill doers, and to defend and prayse the well dooers.

Magistrates must be obeyed as God.

Peter willeth men too obey the woorldly Magistrate, and the ordinances and Lawes made by man that is a Lawfull Magystrate, for the Lorde Gods sake, who most streyghtly commaundeth obedience, and wyll haue Magistrates too bee his deputyes and ministers, and the setters foorth of hys wisedome, and the executers of his diuyne Justice: and therefore hee vouchsaueth Magistrates the name of Gods. Psal. 82. I haue sayd yee are Gods. And hereuntoo also may the most graue sentence of Plutarche bee referred.

An excellent saying.

Justice is the ende of the Lawe, the Lawe is the woorke of the Gouernour, the Gouernour is the Image of God who beautifieth all things, and by vertue, the gouernour maketh himselfe like vntoo God.

Wherefore, for Gods sake who is the author of ciuyll gouernement, let vs be subiecte to our Kyng, and hys Capteynes which are sent by hym, that is too saye, by God or the Kyng, too punish the vngracious, and too maynteyne the good, and too honour them with rewardes. For in that respect are they called gracious Lords. Luk. 22.

Obedience to Princes, Lords and Maisters, for conscience sake.

And men must patiently obey, not only the good, courteous, and gracious, but also the rough, hard, crabbed, and frowarde Lordes or Maysters: yea and bondage (euen though it bee somewhat with the streyghtest) is too bee endured, as long as wee may obey without sinne. But al seruices become harder and greeuouser in this old age of the forwoorne woorld: for as the sinnes of the woorlde encrease, so also the punishmentes and miseries as well publike as priuate are heaped

heaped one vppon another. Therefore wee must the more paciently beare the burthens of the Magistrates though they bee euen with the lorest. And although wee haue before God deserued al punishments: yet notwythstanding when wee haue vniust burthens layde vppon vs by the Magistrate or by others, wee may beare the burthen wyth so much the more quiet mynd, bycause our conscience is assured that we are blameleslle. For whatsoeuer a man suffereth vnworthily, is to bee borne paciently: *But when the paine ensewes deserf, it comes too worke thee wo and smart.* And therefore S. Peter in this place sayth: It is woorth thankes if a man suffer punishment for conscience sake to Godward. That is too say, it deserueth thankes or praise, or it is acceptable to God, when a man beareth out iniuries paciently in a iust quarell or in Gods behalfe. For it is the cause that makes a Martyr, and not the martyring of him.

The thyrd place.

Christen libertie. Christen libertie is not a lawlesnesse too folowe all kynde of concupiscence and wickednesse, and to doo what a man lysteth, as the seditious Bowers dreamed, who thought themselues exempted from payment of tributes and from obedience to be performed too the ciuill Magistrate, bycause all Christen men are infraunchysed into the libertie of the sonnes of God through Christ. Verely these men made the Christen libertie a cloke of their malice. For the Christen libertie is a cleere riddance from sinne, from Gods wrath, from curse of the Lawe, and from endlesse death, gyuen too vs by and for the sonne of God, who was as a seruaunt and dyed for vs: and not an exemption from the obedience that is to be performed to God or too the ciuil Magistrates, as is shewed more at large in another place.

Vppon the Sunday called Cantate, or the fourth Sunday after Easter.

Sing vnto the Lorde a new song, &c. Psal. 97.

The Epistle. Iames. i.

EVery good gyft, and euery perfect gyft is from aboue, and commeth downe from the Father of lyghtes, with whome

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is no variableneſſe, neyther ſhadowe of chaunge. Of hys owne wyll begate he vs with the woord of truth, that we ſhould be the firſt fruites of hys creatures. Wherefore (deere brethren) let euery man be ſwift to heare, ſlowe to ſpeake, ſlowe to wrath. For the wrath of man woorketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſneſſe, and receiue with meekeneſſe the woord that is graffed in you, which is able to ſaue your ſoules.

The diſpoſement.

The chiefe places are fyue.

The firſt place is

Not God but wee our ſelues are cauſe of euill too our ſelues.

AN euident proofe that God is not the cauſe of euill. For the beginning of this Epiſtle matcheth with the diſcourſe goyng before, in which James hath taught that God tempteth no man, that is to ſay, enforceth no man too ſinne or too fall, but that eche man is tempted of his owne concupiſcence, (that is too ſaye of his owne ſinfull inclinations) or of the darkneſſe and vnrulyneſſe of all the powers of man raging againſt the Lawes of God. This concupiſcence like a welſpryng bredeth and bringeth foorth actuall ſinnes euen in the regenerate, when (ouer and beſydes the miſtineſſe of mynd, and the ſinfull inclinations, and the ſodein braydes of affections,) there commeth alſo an aſſent or agreement of the wil, and a ful purpoſe to commit the ſyn euen in outward woork. And ſo hath ſinne his being, not of God, but of concupiſcence ſticking in vs, or of originall ſinne which is bred and borne with vs. And therfore doth James ryght ſagely affirme, that nothing commeth from God but good, as is ſayd in Geneſis: God ſawe all things that he had made, and behold they were exceedyng good. And Pſalme. 91. They ſhall declare that oure Lord God is righteous, and there is no iniquitie in him. The ſame is the meanyng of Iames in this place; Euery good gift is from aboue, and commeth from the father of lyght, with whom there is no variablenes nor ſhadowing of chaūge, that is to ſay, lyke as God is good: ſo there proceedeth nothing but good frō him. Yea, all good things, vertue, wiſdome, and happynes in compaſſing things, are the gyfts of God only, accordyng too this text, What haſt thou which thou haſt not receyued? And godlyly & ſagely ſayth one in Plutarch: God hath made theſe things, & he doth lend his hand vnto me.

All

All good things come downe from the Father of lyght, that is too say, from God who is the souerein and eternal lyght: or the fountaine of lyght and of al good things. And inasmuch as he is vnchaungeable and alwayes good without alteration, and shyning with lyght of ryghtuousnesse and vprpghtnesse, he is neuer turned or shadowed with the darkenesse of sinne, or at any tyme the cause of sinne, as is sayde in Deuteronomie. xxxii. God is doyde of all iniquitie, vprpghte and ryghteous. Let this text therefore bee ioyned with the rest which auouche God not too bee the cause of sinne: and against al the sleyghtie disputations concerning Gods foresight, and sufferance of sinnes, & maintenance of the nature that sinneth, set this one true, certein, and vnmoueable sentence, with which the sounder sort euen of the Heathen also doo agree. Good things are all of God, and none euill commeth of him.

As Euripides in his Bellerophon sayeth: If the Gods procure any dishonestie, then are they no Gods.

And Plato also most reuerently in the second booke of his Common wealth the. 390. page, sayeth: It is too bee endeuoured with all earnestnesse, that inasmuch as God is good, no man may (in this common weale which wee wyll haue too bee well gouerned,) say that he is cause of any euill, neyther yoong man nor olde man, eyther in Poetrie or in other Discourse.

The second place, concerning regeneration.

GOd of his owne good will hath begotten vs with the woorde of truth, that we might be the first fruites of his creatures. Regeneration or newbirth.

God by his word or by his lawe hath kindled in mennes myndes a knowledge of their sinnes, and a fearfulnesse and greef ryling of the feeling of Gods wrath against sinne. And afterward by shewing in his Gospell the remission of sinnes to bee giuen freely for Christes sake, he kindleth fayth in their harts, wherby they persuade themselues assuredly, that there sinnes are released: And into the hartes of them that beleeue he poureth the holy Ghoste, who by little and little mortifyeth the remnant of sinne, and woorketh new lyght and new ryghteousnesse or obedyence agreeing with the will of God. This whole conuersion of a man wrought by the ministerie of the word or Gospel, and of baptim, is called Regeneration, of which is spoken in Iohn. i. &. iii. i. Pet. i. and elswhere more at large.

For as by Adam men are begotten of mortall seede of the fleshly too

A simil. iuda.

this bodyly lyfe subiect too sinne and death: So are wee begotten anew of pure and vncorruptible seed by the woord of the lyuing God, and as it were created anew, to a new and spirituall and eternal lyfe, which is the true knowledge and calling vpon God, true confydence settled in God, and true and earnest loue and obedience, which are the sacrifice and seruices most acceptable too God. Iohn xvii. Thys is the eternall lyfe, that they acknowledge the true God, &c. Wee are his worke, created too good workes.

To the enlightening of this short saying of Iames, there may be brought in the sermons that are in Iohn. i. As many as receyued him, he gaue them power to become the sonnes of God, too them that beleeue in his name, which are not borne, neyther of the seed nor of the will of the flesh, nor of the will of man, but of God. Ioh. iii. Vnlesse a man bee borne from aboue, he can not see the kingdome of God.

The third place is,

Against rashe speaking, and hastie iudgement.

A Precept concerning willingnesse too learne, and the shunnyng of heady iudgment, and babling, which giueth sentence rashly of Gods sufferance or determynation concerning sinnes and fallings. And it is a generall warning that wee should bee swyft and vnslouthfull too heare, but slow to speake, and well aduised ere wee iudge. Which warning perteyneth too the whole lyfe of man, and specially to the studye of diuinytie and of other, in which nothing is more hurtfull, than too bee rype too soone, and to carye about a vayne persuasion of lerning, and too determine vppon most weyghtie controuersies rashly and headly. Therfore did Phythagoras enioyne fyue yeeres silence too his Disciples, that they should not rashly burst foorth too teaching others, before they had furnished their own brest with true and substantial lerning, yea and grounded themselues in their doctrine by practyse of certein yeeres.

And Nazianzene wittely reproueth the fondnes or pride of those that become teachers vppon the sodein, as the Gyantes in the Fables of the Poetes are sayde too bee bred and and borne vppon the sodeyn. These as a most noysom plague doth Plato in Thæteto will men to shunne, describing them among their thinges in these wordes: None of these heareth another man to the intent to learne, but they breede of there owne accord, and burst out with sodein braye, when the toy takes

takes them in the heade: and they thinke no man knowes aught but themselues. For as much as such selfelearned and selfwilled Doctors import very great harme and assured destruction too the Churche, let vs with all earnestnesse, diligence, and heed, obey this rule of James, that wee be swift, quicke, cheerfull, and alwayes ready too heare and learne: but in speaking and teaching slowe and circumspect, or (that I may vse Platoes words) desirous to learne, desirous to heere, and alwayes inquisitiue. For therefore hath God giuen vs two eares & but one tongue, that he myght do vs to vnderstand how there be mo things to be heard than to be spoken.

The fourth place is of bridling yrefulnesse, and specially of bridling impacience or grudge, and repyning against God in aduersities or when things go ageinst vs, of which is spoken in the first and fifth commaundements. Men offend very sore in all their lyfe, but especially in their aduersities, hurting themselues and others through impacience. Against anger and treafnesse.

Therefore let vs haue before our eyes, the admonishments of other wise men, as O foole, anger in aduersitie auayleth not.

And in the same Tragedie: Thou giuest place to anger which alwayes vndooth thee. And also inespecially this saying of James, The wrath of man woorketh not the things that are ryghtfull before God: like as Theodosius in his anger slew fiue thousād giltlesse people at *Thessalonica*. Iob, Ieremie, and many other godly persons offended in their troubles through wrathfulnesse. Therefore let vs bridle wrath, partly with thinking vppō others cases and perils, and inespecially with the example of Christ, who sayth: Learne of mee, for I am meeke and lowly of hart.

The fifth is a generall exhortation to eschewe sinne, and too embrace and holde faythfully the woorde of God, which is the power of God. Therefore laying aside all vncleneneſſe (that is to say, sinne that is bred and borne with vs) and abundance of malice, that is to say, the maliciousnesse and actual sinnes that flow out of it. Embrace ye faithfully and keepe ye the seede of Gods word sowen in you, of which you bee borne anewe, as he sayde afore: Of his owne good will begate he vs wyth the woord of truth, by which only and none otherwyse, God imparteth forgyuenesse of synnes and euerlastyng saluation vnto vs.

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Vppon the Sunday called Vocem Iucunditatis, *or the .v. Sunday after Easter.*

VTter yee the voyce of gladnesse, & let it be heard. *Halleluia.* Shew it forth to the vttermost boundes of the earth, for the Lorde hath delyuered his people. *Hallelua.*

The Epistle. Iacob. i.



Bee that yee be doers of the woord, and not hearers onely, deceyuing your own selues. For if any man heare the word, and declareth not the same by hys woorkes, he is lyke vnto a man beholding his bodily face in a glasse. For as soone as he hath looked on himselfe, he goeth his waye, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the woorke) the same shal be happy in his deede. If any man among you seeme to be deuoute, and refrayneth not his tongue but deceyueth his owne heart, this mans deuocion is in vayne. Pure deuocion, and vndefiled before God the father is this, too visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

IN the Sermon of this day, Tauler expounding this most sweete promise of Christes, How much rather shall your heauenly father giue the holy Ghost to those that aske, recyteth that excellent saying which is cyted in the place concerning Inuocation, and which otherwyse also is woont to be often repeated and beaten into mennes heades in our Churches, Mans mynd is neuer so greedy to receiue, but that God is much more redy to giue, for he is soothfast and a keeper of his promises.

Rogation weeke.

It was the custome of al Christendome of late yeres, to make publike processions these two dayes following, into the feeldes neere vnto theyr Cities and townes, and too make solemne prayers for obteyn-

ment

ment of luckie encreasle of the fruites of the earth, and for peace, and other good things at gods hand. And therupon it was called Rogation weeke, or the weeke of publike prayers, and the Sunday was called the Rogation day.

Now forasmuch as true invocation is the chiefest & highest worshipping of God, and the chiefe buttresse and wall of the Churche and of all the godly: and in those Letanies or open Rogations there were many corruptions of true invocation, and in especiall Idolatrous worshipping of Saintes received and stablished: it is behouefull to open to the hearers, a sound summe of the true doctrine concerning the right invocation of God, comprehended in this most sweete saying of thys dayes Gospel, Verely, verely, I say vnto you, whatsoeuer ye aske of the father in my name, he wil giue it you. Aske and ye shal receiue, that your ioy may be perfect. Therfore I exhort the well mynded, that in the publike expolition of this dayes Gospell, they diligently consider the doctrine of true invocation, and often beate vpon it, and dayly apply the same to their vse. For Invocation is the chiefe & most highest honoring of God, wherby our hartes being stirred through the instinct of the holy ghost, doo with true & earnest motion (vpon trust of our mediator Christ) aske & looke for all good things both ghostly and bodily, present and to come, at the true God the father of our Lord Iesus Christ, assuredly warranting our selues that we are heard, and obtein the good things which we aske, according to his promises. Of Invocation and prayer.

The partes of all true Invocation or Prayer, are sixe.

First the calling vpon the true God the eternal father of our Lord Iesus Christ made manifest in his Churche by his assured word, & of his sonne now sent: Not feyned Gods, not Iupiter, Apollo, or Pallas, not holye men that are deade: but onely true God, the father, the sonne, and the holy Ghost must be called vpon. The partes of true prayer.

Secondly, the consideration of Gods most streyght commaundement, which willeth the good things that are promised, to be demaunded and looked for at Gods hand: as in this dayes Gospell, Aske and ye shall receiue. Luke. xviii. Pray alwayes. Psal. xlix. Call vpon me in the day of thy trouble.

Thirdly, repentance or acknowledgement of our sinnes and of our owne vnworthines, as Daniel confesseth himselfe in his. ix. Chapter:

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wee haue sinned, wee haue doone amisse. To thee O Lord bee righteousnesse, but vnto vs confusion of face.

Fourthly, the calling to mynd of the promyses concerning remission of sinnes, and the hearing of our prayers for Christ our mediators sake, as is said in this dayes Gospel: Whatsoeuer ye shal aske of the father in my name, he wyll giue it you, if yee aske it in such manner as he hath expressed in his woord: Spirituall benefites peremptorily and without any condition: and temporall or worldly benefites and delyuerance from troubles, with exception: first of our owne profit and welfare, if he of hys fatherly wysdome shall thinke the thing to be profitable and wholsome which wee aske. Secondly, of the crosse or chastisement of the godly, as is sayd in Marke, They shall receiue house and landes, howbeit with tribulation. Thyrdly, wee must not appoint God the maner and time of our deliuerance, according to this saying: If the Lord make taryance, abyde thou his leysure. And fourthly, bodily benefites are not to be gotten by our owne deuises, before God bestow them vpon vs.

Fifthly, fayth embracing Gods promise, and assuring it selfe certainely that a mannes sinnes are released, and his prayers heard for Christ the mediators sake.

Sixthly, the reckening vp of the thynges that are too bee asked as well Ghostly as bodily, which by Christ hymselfe are included in seuen petitions. Thys profitable and necessarie Doctrine, let the well mynded diligently and earnestly learne and exercise. For the whole diuinitie or doctrine concerning God, is not a contemplatiue science, whose ende consisteth onely in knowledge: But it is also a woorkefull conscience which consisteth in dayly exercises of repentaunce, fayth, Inuocation, aduersities and comfortes: and is too bee practised and put in vre in all the deuyses and doynges of our lyfe, lyke as Iames admonisheth vs in this present Epistle, that it is not ynough too heare the doctrine of the Gospell, and too allowe of it: and that they are deceyued which bestowe the whole effect of theyr godlynesse vppon that poynt: But that there must bee ioyned vnto it fayth and obedience as well of the harte as of outwarde woorkes, and (that I may vse the wordes of Herodotus) thou must make thy deedes lyke vnto thy woordes.

What diuinitie is.

Now

Nowe are there of the whole Epistle of this day, twoo partes.

The first warneth vs that wee haue need of new obedience or amendement of life according to Gods woord, as Christ sayeth, Blissed are they that heare the worde of God, and keepe it, by fayth with a good conscience.

Iames compareth Gods woorde too a glasse, in which wee beholde both the filth of our sinnes, which is too bee scoured of and clensed: and also the Rule of Gods will, accordyng too which all the deuises and doings of our lyfe are too bee directed. They therefore that heare the woorde of God and doo it not, or which endeuour not to wash of the filth and vnclennesse of their nature, and too eschue sinnes, and to begin a new and faire lyfe agreeing with the woord of God, they (I say) are like a man that beholdeth his bodyly shape in a glasse, and thinketh no whit of chaunging the faultes of his countenance. But he that looketh intoo the perfect lawe of liberty, that is too say, he that diligently heareth, learneth, and considereth the doctrine of the Gospel, by which we are deliuered from death, and continueth in stedfast faith and obedience of life: he (bicause he is not a forgetfull hearer but also a performer of the woork,) shallbee blissed in his woork, that is too say, shall witnesse and declare himselfelf to bee blissed, bycause he expresseth true faith in his deeds. For it is not the meaning of Iames, that we become righteous before God, by our owne woorkes and wel doings, for he himselfe in the Synod of the Apostles Act. xv. ratifieth this decree, We beleeue our selues to bee saued by the grace of our Lord Iesu Christ. And all the whole Doctrine of the Prophetes and Apostles, witnesseth vs to be made blissed or saued through free mercy for Christes sake only.

Gods woord a looking glasse.

Therefore the true blissednesse and Christen Religion, is too acknowledge God and his Sonne our Lord Iesus Christ aright, according too his woorde, and to haue remission of sinnes for Christes sake, and through this knowledge of Christ forehyning in vs, to bridle our tongue by faith in our talk concerning God, Gods seruices, and other things, that it speake not things repugnant too the worde of God, and too doo good too the fatherlesse and widowes, and too keepe our selues vndefiled from the world, that is too wit, from all sinne.

True blissednesse.

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Vppon the day of the Aſcenſion of Gods Sonne intoo Heauen,

The Epiſtle. *Actes.* 1.



IN my former treatyſe (deer Theophilus) wee haue ſpoken all that Ieſus began too do and teache, vntill the day in which he was taken vp, after that he through the holy Ghoſte, had geuen Commaundementes vntoo the Apoſtles, whom hee had choſen, too whom alſo hee ſhewed himſelfe alyue after his Paſsion (and that by many tokens) appearing vntoo them fortie dayes, and ſpeaking of the kingdome of God, and gathered them toogether, and commaunded them that they ſhould not depart from Ieruſalem, but to wayte for the promiſſe of the Father, whereof (ſayth hee) ye haue heard of mee. For Iohn truely Baptiſed with water, but yee ſhall bee Baptiſed with the holy Ghoſte, after theſe few dayes. When they therefore were come toogether, they aſked of hym, ſaying: Lord, wilt thou at this tyme reſtore agayne the kyngdome of Iſraell? And he ſayd vntoo them: it is not for you to know the tymes or the ſeaſons which the Father hath put in his owne power. But ye ſhall receiue power, after the holy Ghoſte is come vppon you. And yee ſhall bee witneſſes vntoo mee, not onely in Ieruſalem, but alſo in all Iewrie, and in all Samaria, and euen vntoo the worlds end. And when he had ſpoken theſe thinges, while they beholde, hee was taken vp on high, and a cloude receyued hym out of their ſight. And whyle they looked ſtedfaſtly vp towarde Heauen as hee went, beholde, two men ſtoode by them in whyte apparell, which alſo ſayde: ye men of Galilee, why ſtand ye gaſing vp intoo Heauen? This ſame Ieſus which is taken vp from you intoo Heauen, ſhall ſo come, euen as yee haue ſeene him goe intoo Heauen.

The

The diſpoſement.

A ſumme of the doctrine concerning Chriſtes Aſcenſion, out of the readings vppon the Actes of the Apoſtles.

The cheefe places are foure.

1 The ſtorie of Chriſtes Aſcenſion and triumph is too bee conſydered.
2 A doctrine of the vſe and fruite or benefites of the Aſcenſion of our Lord Jeſu Chriſt.
3 A deſcription of Chriſtes kingdome.
4 An expoſition of the phraſes in the Articles of our beleefe: hee Aſcended intoo Heauen, and ſitteth at the right hand of God the Father almightie.

The firſt place.

THe foundation of the Chriſten faith, of true comfort in death and all aduerſities, and of the reſurrection of our bodies and of euerlaſting ſaluation, is the ſtorie of the reſurrection and triumph of the Sonne of GOD our Lorde Jeſus Chriſt aſcending intoo Heauen, leading captiuitie captiue, and ſitting at the right hand of GOD, as Paule ſheweth euidently. i. Cor. xv. If Chriſt bee not riſen from Death, then is our preaching in vaine, and in vaine is your Faith, and you are ſtill in your ſinnes. And if wee truſte in Chriſte, but in this life only, then are wee moſt wretched of all men. Therfore let thoſe that be wel minded, diligently and heedfully read the whole ſtorie of Chriſtes reſurrection and Aſcenſion, and gather the teſtimonies or proofes (as Luke nameth them in this place) which auouche Chriſt too be in his owne very body and in very deed riſen from the dead, and aſcended intoo Heauen. As for the record of thoſe to whom Chriſt ſhewed himſelfe after his riſing from death, they are declared in the holy dayes of Eaſter leaſt paſt. The Ankerholu of chriſtian welfare.

Ageine, that he might not ſeeme too haue bin a Ghoſt, but might ſhew himſelfe to be riſen in deed with his true body, he was viſibly cõuerſant by the ſpace of whole. xl. dayes toogither, with the Apoſtles and a great congregation of that time, (for Paule declareth that hee was ſeene of moe than than fiue hundred brethren at once) and in hys cõpany a great ſort of the Fathers & Prophetes that were raiſed with him, as Mathew ſaith, that many bodies of Saintes which had ſlept, roſe Chriſtes conuerſation with his Diſciples after his reſurrection.

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rose with Christ, and came into the holy Citie, and were seene of many. And Epiphanius declareth that our first father Adam rose with Christe. It is a good likelyhode therefore that these Saincts which rose ageín with Christ, were the first Fathers and Prophets to whom the promis was first made of the seed that should cruly the Serpentes head, and vanquisshe sin and death, and restore righteousnes & life euerlasting: as Adam, Abel, Seth, Noe, Abraham, Isaac, Iacob, Ioseph, Eue, Sara, Rebecca. &c. With these did Christ and his Apostles and Mary the mother of Christ, and other godly folke of that time talke toogyther by the space of xl. xl. dayes, concerning the kingdome of God, diuine reuelations, the fall of the first man, the promise of the seede, the wonderfull gathering and defending of the Church, the mynisterie of the Gospell, redemption of mankind, and the restorement of righteousnes and euerlasting life, as is expresly said in this place: Hee was visibly cõuersant with them by the space of xl. dayes, talking of the kingdome of God. Also the contentes and summe of these sermons of Christes, which he made those xl. dayes, are noted in Luke. xiiii. where it is written that he expounded al the testimonies concerning Christ which are written in Moyses, the Psalmes, and the Prophetes, and commaunded repentance and forgyuenesse of sinnes too bee preached in hys name. Iohn. xx. As my Father sent mee, so send I you. Receyue yee the holy Ghost, &c. And in Math. xxviii. and Marke. xvi. the commission of preaching the Gospell and of Baptim, are repeted.

After this scholing by the space of xl. dayes, in which (by many most cleere certein credit, woorthy and vnfallible testimonies) he shewed hymselfe too bee risen in his owne very body & in very deede, and that the doctrine of the Gospell concerning the kingdome of God is true and from Heauen: Hee led his Disciples into Bethanie, and from thence to Mount Oliuete, where lifting vp his handes, he bad his Disciples farewell. Luke. xxiiii. and in most glorious triumph accompanied with an innumerable multitude of Angels, and with that great trayn of holy Fathers which were rysen with him, was caried vp into Heauen in the sight of his Disciples, where he hath set himselfe downe at the right hand of God, reignyng in equall power and Maiestie with God the Father almightie. i. Peter. iii. Mark. xvi. Act. i. Luke. xxiiii.

And too the setting foorth of this storie of Christes Ascension, let the de-

the deſcription of his tryumphe aſcending intoo Heauen, bee added, which is written by Dauid in the Pſalm. lxviii. The Chariot of God with thouſandes of thouſandes reioyſing, God is among them vpon the holy hill of Sinai. He is aſcended intoo Heauen, he hath led captiuitie captiue, and he hathe gyuen giftes too men. Our GOD is the God of ſaluation, and our Lord is the Lord that deliuereth out of death.

For like as they that tryumphed at Rome, were caried in triumphant Charyot through the Citie too the Capitoll, vppon which attended many thouſandes of men, and Kyngs, and Princes were ledde before as priſoners, and rewardes were woont too bee gyuen among the Souldyoures: So the Pſalme peyncteth out Chriſte (the Conquerour of Death and the Diuels kingdome,) ſitting in a triumphant Chariot, too bee caried vp intoo Heauen, before a greate hoſte of the Church of that tyme, with clappyng of handes of thouſand thouſandes of Angels: and the feendes and all the kingdome of hell too bee led priſoners before his Chariot, (as it is ſayd in the ſecond too the Coloſsians, that hee ſpoyled rule and power, and made a ſhewe of them openly, and triumphed ouer them in his owne perſone,) and moſt large and bountifull giftes of the holy Ghoſt and of euerlaſting ſaluation bee poured out by the king Chriſte, who gyueth, ſome too bee Apoſtles, ſome Prophetes, ſome Shepherds, and ſome Teachers, too the intent wee may all come into the vnitie of faith, and of the acknowledgement of the Sonne of God, as is ſaid more at large. Epheſ. iiii.

Chriſtes triumphant Aſcenſion.

The ſecond place.

WEe wil recite ſix of the cheefe benefites of our Lord Jeſu Chriſt, builded vppon this ſaying of the Pſalme cited by Paule Epheſ. iiii. Hee aſcended vp aloft, led captiuitie captiue, and gaue giftes too men.

The firſt and peculiar benefite of Chriſte the Redeemer aſcending vp aloft, is too delyuer the Church from the captiuitie of ſinne, Death, the Diuell, and the whole kingdome of Hell, wherein all men are hild pryſoners. That Chriſte hath brought this deliuerance too paſſe, he ſheweth euidently, when by the power of hys Godhead hauyng vanquiſhed Death and the kingdome of the Diuell, he aſcendeth intoo Heauen, and leadeth captiuitie captiue, Pſal. 68. Ephe. 4.

Deliuerance from ſin, death, & the Diuell.

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Hereuntoo may bee referred the like texts out of Zacha. 9. Thou haſt brought the priſoners out of the pit. Oſe. 9. I wil rid them from the hand of Death. I will redeeme them from death. O Death, I will bee thy Death, O Hell, I will bee thy ſting. Pſalme. 13. Who ſhall gyue ſaluation too Iſraell out of Sion, when the Lorde ſhall haue turned away the captiuitie of his people? Pſalme. lxxxiiii. Thou haſte turned awaye the captiuitie of Iacob.

Mediatorſhip. Secondly, he aſcended intoo Heauen, too the intent that executing his peculiar office of Mediatorſhip and hygh Preeſte in his owne very Temple, he may make interceſſion for his Church too the eternall Father, and performe the duetie of an aduocate and patrone, as it is ſaid Hebr. 9 Chriſte is entred intoo Heauen it ſelfe, that hee may appeare in the ſight of God for vs. Rom. 8. Chriſte beeing rayſed from Death, ſitteth at the right hand of the Father, too make interceſsion for vs. 1. Iohn. 2. If any man ſinne, wee haue an Aduocate with God the Father, euen Ieſus Chriſt the righteous. Hebr. 4. Therefore ſeeing wee haue a high Preeſte who hath perced the Heauens, euen Ieſus the Sonne of God, &c. Let vs approche with boldneſſe too the throne of grace, that wee may receiue mercie.

Giuing of gifts vntoo men. Thirdly, hee is aſcended aloft, that he may giue gifts vntoo men, namely, that vppon ſuch as beleeue the Goſpell hee may poure out the holy Ghoſt, who kindleth true knowledge & calling vppon God in all the Godly, and garniſheth the Church with ſundrie giftes needfull to the ſpredding abrode of the Goſpell, and ſendeth foorth Apoſtles, Euangeliſtes, Shepherdes, and Teachers intoo the woorke of the Miniſterie for the reſtorement of the Saincts, &c. Epheſ. 4.

Opening our way intoo Heauen. Fourthly, by Chriſtes aſcenſion intoo Heauen, the way thither is ſet open for vs alſo. And like as Chriſte in his owne bodie or in his humane fleſh is aſcended intoo Heauen, where his Godhead was before: So our bodies beeing rayſed out of the duſt of the earth vntoo immortall life, ſhalbee caried vp into Heauen, & there bee garniſhed with euerlaſting life, and glorie. 1. Theſ. 4. Thoſe that dye in Chriſte ſhall ryſe firſt: then, wee that are liuyng ſhalbee taken vp with them in the clowdes, too meete the Lorde in the ayre, and ſo we ſhalbe with the Lord for euer. Iohn. 13. In my Fathers houſe bee many dwellings, I goe too prepare you a place, and Iohn. 17.

Father,

Father, I will that thoſe which thou haſt gyuen mee, bee where-ſoeuer I am, &c. This fourth benefit dooth Tertullian ſet fooꝛth with a moſt graue ſentence. Ieſus ſitteth at the right hand of the Father: Man, though alſo God: The laſt Adam, though alſo the firſt wooꝛde: fleſh and blood, though purer than ours: yet notwithſtanding he is the ſelfeſame both in ſubſtance and ſhape, in which hee aſcended, and ſuch alſo ſhall he come downe again, as the Angels affirme. He beeing ter-med the vmper betweene GOD and man, and hauing commit-ted too hym a pawne of eyther part too keepe, keepeth alſo the pawne of fleſh in himſelfe, as a ſcantling of the whole peece. Foꝛ like as he hath left vs the ſcantling of the ſpirit: ſo hath hee alſo recey-ued of vs the ſcantling of our fleſh, and caried it vp intoo heauen, in to-ken that the whole peece ſhall be bꝛought thither in time too come. Be of good cheere fleſh and blood, foꝛ you haue gotte both heauen and the kingdome of God in Chꝛiſt, &c.

Fifthly, Chꝛiſtes aſcending vp intoo heauen, warneth vs too lay aſyde all deſire of earthly things, and too ſet all our care vppon this poynt, how wee may come too our celeſtiall countrey of the King-dome of heauen. Mathew. 6. Pirſt ſeeke the kingdome of God. Coloſ. 3. Seeke for the things that are aboue, where Chꝛiſt ſitteth at the right hand of God: regard heauenly things and not earth-ly things. Putting away of worldlineſſe.

Sixthly, the cauſe why Chꝛiſt went vp viſibly, was too ſhewe vnto his Diſciples, that he vaniſhed not away like a Ghoſt, and that they ſhould not thencefooꝛth enioy Chꝛiſtes viſible companie, and that hys kingdome ſhould not bee wooꝛldly, wherein there ſhould be one viſible head garded with armour and armies. Too rayſe our minds towards Heauen.

The third place: Of Chꝛiſtes kingdome.

LVke wypteth that Chꝛiſte fourty dayes full after hys Reſurrec-tion did talke with his Apoſtles, concerning the kingdome of GOD, and that the Apoſtles meaning yet ſtill of a bodily king-dome of the Meſsias, aſked Chꝛiſte, whether that were the tyme that hee woulde reſtoꝛe the Kingdome of Iſraell. And thereforꝛe I will in this place repeate the whole definition of the Kingdome of God.

The kingdome of Chꝛiſte oꝛ the kingdome of God, in this lyfe, is Gods gouernement, whereby he not only mayntepneth and pꝛeſer-ueth all things by him created, and ſpecially mankind, and puniſheth the wic- The kingdome of God or of Chꝛiſt.

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the wicked, but alſo through the preaching of the Goſpell doone by Chriſte and the Apoſtles and other Miniſters, gathereth too himſelfe a Church, that is too ſay, a companie of men rightely acknowledging and calling vppon God, who forgiueth their ſinnes, and deliuereth them from the Diuels Tyrannie, not by politike Lawes and bodily weapons, but by the holy Ghoſte, and his woorde, defending them wonderouſly when they are oppreſſed with perſecution in this life, and at length railing them vp from death, and crowning them with glorie and lyfe euerlaſting. By this definition it appeareth that Chriſtes kingdome is not bodyly or worldly, as the Apoſtles dreamed, that the tyme was now at hand in which the Iſraelites ſhould haue the ſouereintie of all nations: but that it is ſpirituall, which ſhallbee gouerned and mainteyned by the only woorde of the Goſpel, and the woorking and power of the holy Ghoſt, and not by force of armes and mannes power, according as Chriſt interpreting the ſayings of the Prophetes concerning the kingdome of the Meſsias, ſayeth in this place: Yee ſhall receyue power or ſtrength and ableneſſe to ſpred abrode and too eſtabliſhe Chriſtes kingdome, of the holy Ghoſte, whoſe giftes ſhallbee sheaded out abundantly vppon you, and you ſhallbee vntoo mee, not Captaynes or warrpours, but witneſſes, that is too ſay, Preachers of the Euangelicall Doctrine, whereby you ſhall enlarge the boundes of Chriſtes kingdome throughout all *Iewrie* and *Samaria*, yea and too the vttermoſt coſtes of the earth, and ſubdue men vntoo Chriſt, that they may obey and beleeue his Goſpell. Vnto this place may the like ſayings be referred, Iohn. 9. My kingdome is not of this world. Luc. 22. The Kings of the Gentiles are Lordes ouer them, but you ſhall not bee ſo. Ioh. 20. As my Father hath ſent mee, ſo ſend I you. And vnder the name of Gods kingdom are comprehended theſe things folowing.

Firſt, the preſeruation & maintenance of the whole nature of things created by God, or Gods generall operation and woorking.

Secondly, the gathering of the Church by the miniſterie of the Goſpell.

Thirdly, the verye doctrine of the Goſpell it ſelfe, by which the kingdome of Chriſt is mainteyned.

Fourthly, all benefites which Chriſt beſtoweth vppon his Church, as, true knowledge of God, forgiueneſſe of ſinnes, deliuerance from ſinne and death, and the heritage of eternall lyfe.

And

And fifthly, the beholding and companie of God, as, lyfe, light, righteousnes, wisdome, and ioy euerlasting, wherewith al the Godly shallbee filled in heauen. By this declaration of the woorde it appeareth, that when Christ talked full fortie dayes with his Disciples, he instructed his Apostles both diligently and at large in all the poyntes of Christian Doctrine, and in all such things as are necessarie too the true knowing of God, to the gouernement of the Church, and too true godlynesse and our eternall welfare.

The fourth place.

AN exposition of the phrases, Hee ascended intoo Heauen, and sitteth on the right hand of God the Father almightie.

The Article of our faith concerning the Ascention of Christ intoo heauē, is set foorth in the woorde of God with many notable recordes. Luke. xxiiii. Mark. xvi. Psalm. lxviii. Ephe. iiii, i. Pet. iii. Iohn. vi. and xx. I go vp too my Father and too your Father, too my God and too your God. And forasmuch as I haue a little afore spoken of the benefites in Christes Ascension, too the intent the phrase may bee the rightlier vnderstood, I will now declare the significations of this woorde Heauens.

The sundry applyings of this woord heauen.

For the first, Heauen in the holy Scripture, signifieth the skie, or the nyne celestiall compasses: that is too wit the first moueable or mouer, the firmament or compasse which is decked with the fixed Starres, and the seuen compasses or welkins of the Planetes, which Starres the Scripture calleth the powers or hoste of Heauen. Psalme. xxxiii. By the woorde of the Lorde the Heauens are stablished, and all the powers or hostes of heauen by the breath of his mouth.

The second, Heauen signifieth the aire. Mat. vi. Behold the foules of heauen, that is too say, that flye in the aire. Prouerb. xxx. The way of an Eagle in the heauen. iii. Reg. viii. If the heauen bee shut vp and it rayne not.

Too bee in heauen.

Thirdly, too bee in heauen, is too enioy the syght of God, too please God, and beeing delyuered from sinne and death, too enioy the wisdome, righteousnes, life, and ioyes of God, which are begonne by faith heere on earth, and finished in the euerlasting life in Heauen. Mark. x. Suffer children too come vntomee, for of suche is the Kingdome of Heauen.

Fourthly, Heauen ſignifieth the ſeate and dwelling place of God and of Soules and Angels, namely where God offereth himſelfe too the bliſſed Angels and Soules too bee ſeene face too face. Pſalm. 103. The Lorde hath prepared his ſeate in heauen. Math. 6. Our Father which art in Heauen. This Heauen in which God ſheweth himſelfe too the Angels and bliſſed Soules openly, ſome learned men wyght too bee called the heauen of heauens, as is ſaid, Pſalme. 113. The heauen of heauens, to the Lorde, but the earth he hath giuen too the Sonnes of men. Alſo the third heauen. ii. Corinthians. xii. Where Paule wryteth that he was caught vp aboue the airy heauen or Element, and aboue the ſkie, intoo the third heauen, that is to wit, the heauen of heauens, or the Chriſtall heauen, where he ſawe things vnſpeakeable. They are of opinion, that Chriſte aſcended into this heauen, and that there he impparteth himſelfe in his true bodie too bee ſeene of the bliſſed Angels and Sainctes. Pſalm. lxviii. Sing vnto God who is aſcended into the Heauen of Heauens. Ephe. iiii. Hee is aſcended aboue all Heauens, that hee myght fill all things.

Other ſome apply too this Article, He aſcended into heauen, a third ſignification of this woord Heauen, and teache that Chriſt at all times (yea euen when he was heere on earth,) was in heauen, (Iohn. iii. The Sonne of man who is in Heauen) and that immediatly after his reſurrection beeing quite rid of all infirmities which he had taken vpon him for our ſake, he ſate him downe at the right hand of the eternall Father. Luke. 24. It behooued Chriſt too ſuffer, and ſo too enter intoo his glorie.

These certeine lines folowing doo ſauour of error, by reaſon of miſunderſtanding, the ſcriptures, and by applying that too Chriſtes manhode, which is propre and peculiar only too his Godhead.

Hereuppon they conclude, that his aſcenſion into heauen is no ſuch chaunge of place, that Chriſte is not frō thencefoorth in very deed preſent vppon earth, but that it was nothing elſe than a laying a ſyde of his viſible company and conuerſation with men: and yet in the meane whyle that Chriſte beeing both God and man, may in his verie bodie united too his Godhead, bee preſent both in Heauen and earth where ſoeuer he liſteth too bee preſent, and whither ſoeuer he hathe bound himſelfe by his woorde, accoyding too this ſaying: He is aſcended aboue all heauens, that he might fill all things: Alſo, I am with you too the end of the woyld. And this meaning dooth Luther confirme at large in his great confeſſion concerning the Lordes Supper, Pag. 190, and 191. And in his little Booke, that theſe woords, This is my

my bodye, are ſtill vnmouable, againſt fantaſtic all heads. Pag. 137. and 138. Tom. 2. Germanico.

This is a certeintie, that theſe woordes concerning Chriſtes aſcenſion into heauen, are not ſo too bee vnderſtood, as though Chriſtes bodie did in ſuch wiſe occupie ſome one certein place of heauen, and were ſo nayled too it, that he can not euen with his very true bodie bee preſent whereſoeuer he hath promiſed his preſence by his woorde. Cleere and manifeſt are theſe woordes: Take, eate, this is my bodye: Drink yee, this is my blood, doo yee this, &c. By which he affirmeth, that in the Lords Supper, whereſoeuer it is celebrated according to his woord and inſtitution, the bread is his verie bodie and the wine his very blood. No doubt therefore but that Chriſt preſent in his very bodie in the Lordes Supper in how many places ſo euer it bee miniſtred: and that this Article He aſcended into heauen, is no impeachement, but that Chriſtes bodie is preſent at his Supper, ſpecially ſeing that Chriſte when he inſtituted and celebrated his Supper, was not yet aſcended into heauen.

Like as Chriſtes body is not nayled too any one place vnmouable: ſo can it not bee in any mo places than one, at one ſelfe ſame time and inſtant.

The right hand of God, dooth in the Scriptures moſt vſually ſignifie, Gods eternal almightineſſe, maieſtie, & glorie, Pſalm. 118. The right hand of the Lorde hath doone mightie thinges, the Lordes right hād is exalted. Act. 2. being exalted by the right hād of God, he poured out vppō vs the holy Ghoſt that he had promiſed. Eſa. 66. Heauē is my ſeat, & the earth is my foteſtoole. Al theſe things hath my hād made. Exo. 15. Thy right hand is magnified ô Lord.

The right hand of God.

To ſit, ſignifieth too reigne and too execute the power and office of a King. Eſai. 9. Vpon the throne of Dauid, & vppon his kingdome ſhall he ſit. Hereuppon cōmeth the ſeate or Sea of Rome. Therefore too ſit at the right hand of the Father almightie, is the ſame thing that too reigne in equal almightineſſe, maieſtie, & glorie with him, is, Pſal. 110. The Lord ſaid vnto my Lord, ſit thou at my right hande till I make thyne enemies thy foteſtoole. This expoſideth Paul. i. Cor. xv Chriſt muſt reigne till he haue made his enemies his foteſtoole.

Too ſitte.

Sometyme alſo, but very ſeldome, the right hand of God is in the Scripture ſo termed, not in reſpecte of God, but of Godly men which pleaſe God and are defended by God, and adorned with euerlaſting bliſſe: Like as Chriſte is ſayd too haue ſet the Sheepe on his right hand, and the Goates on his left. But this ſignification perteyneth not too this place.

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Textes in which the Apostles ad Prophets speake of Christ reigning at the right hand of the eternal Father, and making intercession for vs, may bee gathered out of Psal. cx. Rom. viii. i. Pet. iii. Ephe. i. Col. iii. Heb. i. x, and xii. Mark, xvi, Luke. xxii. &c.

Vppon the Sunday called Exaudi,

or the Sunday after the Ascension.

The Epistle. i. Peter. iiij.

BE yee therefore sober, and watche vntoo prayer. But aboue all things haue feruent loue among your selues: for loue shal couer the multitude of sinnes. Bee yee harborous one too another without grudging. As euery man hath receiued the gift, euen so minister the same one too an other, as good ministers of the manifolde graces of God. If any man speake, let him talke as the woordes of God. If any man minister, let hym doo it as of the habilitie which God ministreth to hym: that God in all thinges may bee glorified through Iesus Christe: Too whome bee prayse and dominion for euer and euer, Amen.

The disposement.

THis Epistle is altogither instructiue, conteyning preceptes of good woorkes. And in order it entreateth of. vi. vertues.

1 Of sobrietie or stayednesse.
2 Of watchfulnesse.
3 Of prayng.
4 Of earnest loue.
5 Of hospitalitie.
6 Of diligence faithfully executing the labours of a mans vocation, and employing the gifres that GOD hath lent hym, too the profit of others, or too the common welfare of the Church and his Countrey, and specially to the auauncement of Gods glory.

And

And there may bee propounded too the people Sermon wyse, three places.

First concerning prayer, vnto which the vertues of sobrietie and watchfulnesse are very necessarie.

Secondly of louing a mannes neyghbour, whereof hospitalitie is a part.

Thyrdly, faythfulnesse in dooing aryght the labours of a mannes owne vocation, for the glory of God, and the welfare of hys neyghbour.

The fyrst.

The definition and partes of true calling vpon God, were recited an eyght dayes ago: which are needfull to be repeated and beaten into the hearers heads, bycause Prayer is the highest woorshyp of GOD, and the cheefe and most acceptable Sacrifyce too God, and the strongest defence of the whole Church, and the welspryng and stoyer of the rest of the vertues for the most part, and the practise of the whole doctrine of diuinitie. A commendation of prayer.

And as there is neede of fayth perswading a mannes hart for a certentie that he is in Gods fauour, and that his prayers are heard for the Mediator Christes sake: and also of patience which is not dismayd with long tariance in afflictions: and of hope awayting for deliuerance, asswagement: So also is there neede of sobrietie and watchfulnesse, to make true calling vppon God.

For when the body being burthened with the former dayes vyces dooth also ouerlode the minde, and beate downe too the ground that part of the heauenly spirit: there can no earnestnesse in prayer or in any thought concerning God or godly matters be performed of men that are drunken and disordered, whom wee fynde by experience not too bee meete to performe aryght the lesser purposes and duties of mans lyfe. Beside this, Drunkennesse expulseth the spirit of grace and prayers out of mens harts, as Basill hath truely sayd: Drunkennesse expelleth the holy Ghost. And like as smoke dryueth out Bees: so Gluttony expulseth the gifts of the holy Ghost. Against drunkennesse.

Therefore some define sobrietie or stayednesse too bee a vertue that rideth the desires and the vse of meat and drynke, so as wee neither hinder prayer by too much cramming, nor hinder sleepe by too much forbearing. Sobrietie which is a peice of stayednesse.

Watchfulnesse. Watchfulnesse also is necessarie vnto praying, whirh not onely measureth the sleepe of the body in such wyse as it alloweth not more tyme too it than is requisite too maynteyne health: but also shakes off the rechlesse of mind, and drowsie sluggishnesse which neglecteth the exercises of true godlynesse: and performeth due heede, earnestnesse, businesse, and diligence in dayly prayer, and in ruling the rest of the attemptes and purposes of a mannes lyfe. It neglecteth not, ne consumeth the time in sleepe or idlenesse, which is too bee employed in prayer and minding of godlinesse. It bableth not the wordes of the prayer with the lips alone, coldly and pawningly, and with a wandring mind, but it is settled and busie occupied. For how can he hope too bee heard of God, which heareth not himselfe when he prayeth, nor considereth what he prayeth? The tymes that are most fit for Godly and earnest prayer, are the morning, and the tymes immediatly before dinner, and supper, as it is said in the Psalme, Early in the morning will I cry vnto thee, early in the morning shalt thou heare mee. Also, Peter and Iohn go vp into the Temple the nynthe houre too pray, which answereth too our three or foure of the clocke in the afternoone.

The second place.

Of Loue. Concerning the louing of our neyghbour there is spoke more largely of it vpon the iiii. Sunday after Epiphany, and the first and second dayes after Trinitie. Therefore I giue but this lesson concerning the Phrase, Loue hydeth the multitude of sinnes, it is not too bee vnderstoode of hyding a mannes sinnes before God (of which is spoken in Psalme. xxxii. and Roma. iiii. Blessed are they whose sinnes are couered, that is too wit vnder the shadowe of the Sonne of GOD our Mediatour) but of other mennes or of our neyghbours sinnes, infirmities and blemishes, which are too bee forgiuen and couered with mutuall louingnesse, according to this saying: Loue suffereth all things, Loue beareth all things, Loue woorketh hys neyghbour no harme. Also, forgiue, and yee shalbee forgiuen. Also know thy freends conditions, but hate them not. He that hateth vices, hateth men. &c.

Hospitalitie. One spice of louing a mannes neyghbour is of hospitalitie, which bee will haue too bee vsed without grudging, that is too say, willingly, and with a cheerfull minde, according too this saying, God loueth the

the cheerfull giuer. And the Greekes haue giuē the three graces their name of cheerfulnesse: that is too wit * Aglaia, * Euphrosyne, and * Thalia, meaning thereby that good turnes are too bee doone vntoo others with a glad heart and cheerfull countenance.

* Pleasantnesse.
* Gladsomnes.
* Mirthfulnesse.

The first place.

GOd framed man in such wyse, and distinguished mannes life intoo sundrie degrees, duetes and giftes, that euery one hath neede of others helpe, and eche one too shewe his louingnesse and liberalitie towards other, by franke and free imparting his giftes among them. And in deede, the best of all laboures, is too help a mā by such meanes as he hath and can. And therfore in this place Peter willeth all men too employ the giftes which they haue, not too vainglorie and pryde, but too this end that they may serue eur neyghbours turne, and set foorth the glory of God: Like as Paule i. Corinthians. xii. and xiiii. willeth all giftes too bee employed too edifying, and too the profit of the Church. If any man speake, let him speake as the answers of God. That is too say, he that is a Preacher, let him teach faithfully, and let him handle the woorde of God aryght, and not teach Philosophie nor the traditions of men. If any man ministreth, let him doo it according too the abilitie that God lendeth him: That is too say, let euery one that serueth in any other seruice or office, abide within the boundes of his vocation, which God furthereth, and let him acknowledge God too bee the efficient cause and end of al wholsome doings. Let him doo all things too the glorie of God.

Doing of good turnes.

Vppon Whitson Sunday.

The Epistle. Actes. ij.

AND whē the fiftie dayes were come to an end, they were all with one accord together in one place. And sodenly there came a sound from heauen, as it had byn the commyng of a mighty winde, and it filled al the house where they sat. And there appeared vnto thē cloué tongues, like as they had bin of fire, and it sate vpon eche one of them

and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Ieruſalem Iewes, deuout men out of euery nation of them that are vnder Heauen. When this was noyſed about, the multitude came together and were aſtonied, bicauſe that euery man heard them ſpeake with his owne language: They wondred all and marueiled, ſaying among them ſelues: Behold, are not all theſe which ſpeake, of Galile? And how heare wee euery man his owne tongue, wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Iewrie, and of Capadocia, of Pontus and Aſia, Phrigia, and Pamphilia, of Egipt, and of the parties of Libia, which is beſide Syren, and ſtraungers of Rome, Iewes, and Proſelites, Greekes, and Arabians, wee haue heard them ſpeake in our owne tongues the great woorkes of God.

The Doctrine concerning the feaſt of Pentecoſt, or Whitſontide, may be included in foure places.

1 Of the woorde Pentecoſte, and the ſtories of Gods ſhewing of himſelfe, which were doone in the Church vppon Whitſon Sunday.
2 The Doctrine concerning the perſon of the holy Ghoſt.
3 Of the office and benefites of the holy Ghoſt.
4 Too whom the holy Ghoſt is giuen, and how he is receiued or forgone.

The first place.

Pentecoſt. PEntecoſt is a Greeke woorde, and ſignifieth the fiftith day, that is to wit, from Eaſter day. For the fiftith day after the firſt Paſſeouer & paſſage of the children of Iſraell out of Egipt, the Lawe of God was publiſhed vpon Mount Sinai. And the ſame day a thouſand fiue hundred fourtie and two yeeres after, (beeing the fiftith day after that our Paſſeouer Chriſt was offered in ſacrifice vppon the altar of the croſſe) the holy Ghoſt was poured out vppon the Apoſtles. Now from the creatiō of the woorld vnto the firſt Pentecoſt (in which the ten Commaundements were deliuered vppon Mount Sinai;)

there

there passed two thousande foure hundred and three and fiftie yeares. From the first Pentecost or deliuerance of the ten commaundements, vnto the Pentecost of the new Testament, in which the holy Ghost in the visible shape of fire was shed vpon the Apostles, are. 1542. yeeres. And from the first Pentecost in which the ten cõmaundements were giuen by God, vnto the Pentecost or Whitsontide of this yeare from Christes birth. 1570. are passed. 3079. yeeres.

God ordeyned among the people of Israell, the feastes of Easter, Pentecost, Tabernacles. &c. that they might maynteine the memorie of the benefites that he had bestowed vpon the Israelites in conueying them out of *Egypt*, and in publishing the lawe, and in defending them in the wildernesse: And to the intent the people myght be instructed concerning the benefites of the sonne of God our Lord Jesus Christ, for whose sake they beyng deliuered out of the thraldome of sinne and endlesse damnation, were gouerned by the holy Ghost, & made heires of the euerlasting and heauenly Tabernacle. Therefore it was Gods will that the people also should keepe the Feast of Pentecost chiefely for three causes.

VVhy Easter, VVhitsontyde, & other feastes were ordeined of God.

First, that the maruellous publishing of Gods lawe which he had set forth that day vppon the top of mount Sinai with notable tokens, myght the more certeynly bee spred abrode. For although he had sowed into mennes hartes a perceiuerance of his lawe before from their first creation: yet notwithstanding he repeated it ageine vpon mount Sinai, least beyng darkened in this sorowfull mistinesse which followed mannes fall, it myght haue beene vtterly quenched in vs: and too the entent wee should knowe that this naturall percepuerance of the lawe, was spred into our hartes by God himselfe: and specially that the dreadfull iudgement of God ageinst sinne, myght bee manifested to mankinde by the lawe shooting foorth the thunderbolts and lyghtenings of Gods wrath.

VVhy VVhitsontide was ordeyned to be continually kept.

Another cause was, for that God woulde haue newe loaues of bread made of the corne that grewe the same yeere, offered too hym at the feast of Whitsontyde, too the entent his presentnesse and goodnesse in cherishing and mainteining this bodely lyfe, myght bee acknowledged also.

Thirdly, God would that the people should bee put in mynd of the Whitsontyde of the newe Testament which was to come, and of the shedding forth of the holy Ghost, into the hartes of the beleeuers, by whose

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whole helpe the lawe of God (which otherwise were vtterly impossible to mannes nature) is begun, and new righteousnes, comfort, and lyfe euerlasting kindled in our hartes. Of wonderfull purpose would God haue the times or dayes in which the lawe was deliuered, and which the holy Ghost was shed forth, and the maner of the manifestation of bothe, too agree. For looke on what daye the lawe of God was publyshed with flames of thunder and lightning vppon mount Sinai, the same day was the holy Ghost also sheaded forth vppon the Apostles in the likenes of flames of fyry tongues. For the holy Ghost by fyry tongues, (that is to say by preaching the woorde of the lawe and the Gospel,) gathered a church to God out of nations of sundrie tongues, and is effectuall in it. And he kindleth in mennes hartes, first a fire or a beholding of Gods dreadfull wrath, which is a consuming fire: and secondly the lyght of faith, comfort, ioy and lyfe, promised for Christes sake, and the fire of burning loue towardes God, and of all other vertues. Hereby also is somwhat ment concerning the person of the holy Ghost, namely that he is the flame of that mutuall loue wherwith the eternal father and the sonne embrace eche other, and wherwith they afterward ioyne the Church to them.

But in especially, in the story of this feastfull day, let the cõparison of eyther of the Pentecostes bee considered. Of which the first dooth with darting the thunderboltes and lightning of Gods law, so fray the multitude of folke standing by, that with quaking and astonyed myndes they flee from the light and speech of God. But at this other Pentecost, the holy ghost is poured out vpon the Saintes, and he moueth their hartes not to flee from God, but to approche vnto God vpon trust of his sonne, and to cry, Abba, Father. Roma. viii.

The second place: Of the person of the holy Ghost.

The holy Ghost.

The holy Ghost began not then first too bee, nor was then first shed into the hartes of the Sainctes, when he sat vpon the Apostles in shape of firie tongues that fiftieth day after Christes Resurrection: but he was with God the Father and the sonne from euerlasting, & created all other things of nought, and imparted lyfe and power to thriue and encrease to all things growing in their first creation. And afterwarde at all tymes in the Churche, he kindled the lyght of fayth or true acknowledgement of God, and spiritual righteousnesse, and eternall

nall lyke in all the elect, as is ſayd in Gene. i. The Spirit of the Lorde cherished the waters. Pſalm. xxxiii. By the worde of the Lord the heauens were ſtablished, and al the hoſt of them by the breth of his mouth. i. Peter. i. The ſpirit of Chriſt in the Prophetes, foretolde the paſſion of Chriſt. Actes. xxviii. As the holy Ghoſt hath ſpoken by the Prophet Eſai. Nowe there are an eyght hundred yeeres or there aboutes from Eſai too the beading forth of the holy Ghoſt vppon the Apoſtles. Neither may we ſurmyſe that the Apoſtles did then firſt receiue the holy ghoſt, when (the tenth day after Chriſtes Aſcenſion) he was ſhed out vpon them in the viſible ſhape of fiery tongues, for in the. xx. of Iohn it is ſayd expreſſely: Take yee the holy ghoſt. And this generall rule is well knowen, Rom. viii. They that are led by the ſpirit of God, are the ſonnes of God. If any man haue not the ſpirit of Chriſt, he is none of his.

But there are two maner of gifts of the holy Ghoſt. One ſort is common too all the Godly, of which is ſpoken Gal. v. The fruites of the ſpirit are fayth, ioy, peace and loue. &c. An other ſort are ſingular and as it were pecular priuiledges of ſome certeyne perſons; as the ſodein knowledge of diuers tongues, vnappalled courage of mind in profeſſing and ſpreading abrode the Goſpell, the gift of healyng & of woorking other myracles. Two ſortes of giuing the holy Ghoſt.

Now vppon Whitſon Sunday there were poured out vpon the Apoſtles, not only thoſe common and ordinarye thinges, (which were alſo begun in them before,) but alſo theſe wonderfull giftes of the holy Ghoſt, and ſuch as were graunted too fewe by ſpeciall priuiledge of God. And this maruelous & viſible sheding forth of the gyfts of the holy ghoſt, was then doone at that tyme, too the intent it myght be an aſſured witnes, that the holy Ghoſt is at all tymes afterward by the preaching of the Goſpel, (without fayle) sheaded inuiſibly into the hartes of the beleeuers, and that he kindleth in them true inuocation, ioyfulneſſe, hope, and other motions pleaſing God, and tranſformeth them too the Image of God. Now let this enſewing (ſuch as it is) ſuffyſe for a deſcription of the perſon of the holy Ghoſt.

The holy ghoſt is the third perſon of the Godhead, proceeding frō the Father and the ſonne, of one ſubſtance and of one euerlaſtingneſſe with the Father and the ſonne, which in the firſt creation together with the father and the ſonne did cheriſhe and quicken all things that breede, & after warde at all times is ſent into the hartes of thoſe that A deſcription of the holy ghoſt.

beleeue

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beleeue the Goſpell, too kindle in them light too the true knowing of God, and to be their aduocate, cheriſhing, comforting, and quickning their hartes with ſpiritual righteouſneſſe and euerlaſting lyfe.

Proofes of the godhead of the holy Ghoſt.

This deſcription is builded out of the Textes folowing. For, that the holye Ghoſt is a perſon of the Godhead, or verely and in nature God, of one ſubſtance with the father and the ſonne: the inſtitution of our Baptim dooth euidently confirme. Mat. xxviii. Baptizing them in the name of the father, and the ſonne, and of the holy Ghoſt. For in Baptim the true and almightie God is called vpon, and a recorde is vttered, that the baptized perſon is receyued into Gods fauour, and waſhed from his ſinnes, and endewed with ryghteouſneſſe and euerlaſting ſaluation. And that on the other ſyde he ought to acknowledge this onely true God, and to cal vpon him and worſhip him.

Now ſeing that in Baptim the father, the ſonne, and the holy ghoſt are called vpon togither, and ioyned in one ſelfe ſame felowſhip of honour: the Godhead, vnight, maieſtie, and ſubſtance of all the three perſons muſt needes bee all one: like as alſo it is ſayd. i. Iohn. v. There are three that beare witneſſe in heauen, the father, the woorde, and the holy Ghoſt, and theſe three are one: that is to ſay, they are of one ſelfſame beyng or ſubſtance.

Baſill.

Baſill: Wee muſt be baptized accoyding as we haue receyued of Chriſt, and wee muſt beleeue as we were baptized, and confeſſe as wee beleeue, the father, the ſonne, and the holy Ghoſt.

Euſebius Paleſtinus.

Euſebius Paleſtinus: Wee call vpon the holy God the fountayne of lyght, by our Sauiour Ieſus, togeather with the holy Ghoſt, &c. And there be many Argumentes auouched elſewhere, which confirme that the holy ghoſt is verily and by nature God.

Actes. xviii. The holy Ghoſt ſpake by the Prophet Eſai: Go and ſpeake to this people and ſay to them, Herken, &c. But Eſai in hys vi. Chapter ſayth, he heard the voyce of the Lord God ſaying, Go and tell this people, &c. Ergo, the holy Ghoſt is the Lord God, or verely and by nature God.

Actes. v. Peter ſayth that Ananias made a lye too the holy Ghoſt: and anon after he ſayth, Thou haſt not lyed to men but to God. Hereupon it foloweth that the holy ghoſt is God.

Alſo, the holy ghoſt is euery where, yea and he dwelleth ſubſtancially in the hartes of the godly, and filleth al the ſaincts by imparting his being vnto them, & he tearcheth, regenerateth, & ſanctifyeth them: all which things are the properties of the Godhead to doo.

That

That the holy ghoſt proceedeth from the father and the ſonne, and yet is a diſtinct perſon from the father and the ſonne, there bee many proofes. Proofes that the holy Ghoſt is a diſtinct perſon from the father and the ſonne.

Iohn. xv. When the comforter ſhall be come whom I will ſende you from the father, the ſpirite of truth which proceedeth from the father.

Iohn. xvi. When that ſpirit of truthe ſhalbe come, he ſhall take of myne, becauſe al things which the Father hath, are myne: that is too ſay, I am of the ſame ſubſtance with the father, I haue the ſame power, maieſtie, glory and being, that the father hath: And this my being doo I communicate too the holy ghoſt, who though he take of myne, that is too ſay, of my ſubſtance: yet is he a diſtinct perſon from mee, according as it is ſayde a little erſt, If he come, not I, &c.

Roma. viii. And ofte elſwhere he is named the Spirit of Chriſt & the ſpirit of the Sonne. Therefore he is in verye deede the ſpirit of the ſonne, and proceedeth from the ſonne as well as from the father, as in Iohn. xx. Chriſt breathing vppon his Diſciples, meaneth that he wyll impart too the Apoſtles the ſpirit proceedyng out of hys owne breaſt.

That in the firſt creation, the holy ghoſt cheriſhed things growing, and euer ſince hath been preſent to the Church, and gouerned al the godly: it is euidēt by the Textes cited in the beginning of this ſeconde place. And the reſt of the members of this definition, which rehearſe the operations and benefites of the holy Ghoſt, ſhal be declared forthwith.

The third place.

THe office and chiefe benefites of the holy Ghoſt are comprehended by Chriſt in two termes, when he nameth him the ſpirit of Truth, and the Comforter: And therefore wee will vnfolde theſe two termes ſhortly. The office and benefits of the holy Ghoſt.

He is termed the ſpirit of truth, firſt becauſe he is not onely ſoothfaſt and voyde of vntruth, but alſo is the author and preſeruer of the true doctrine concerning God, in the publike miniſterie, and the ſhewer of the true interpretation and diſcernement of all ſectes and opinions. Iohn. xiiii. The holy Ghoſt ſhal teach you al things. i. Ioh. ii. Theſe thynges haue I written concerning them that ſeduce you. And the anoynting which you haue receyued of God, abydeth in you, and teacheth; The ſpirit of Truthe.

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teacheth you all thinges, and is true, and there is no vntruth wyth him.

Secondly, bycauſe that in the hartes of them that beleeue the Goſpell, he kindleth the lyght of the true knowledge of Gods beyng and will, and true acknowledgement of ſinne, and true fayth ſettled in the fatherly good will of God, promiſed for Chriſtes ſake. i. Cor. ii. None knoweth the things of God, but the ſpirit of God. But God hath opened them to vs by his ſpirit. For the ſpirit ſearcheth all thinges, yea euen the bottome of Gods ſecretes, concerning our redemption and ſaluation.

Thirdly, bycauſe he ſtirreth vp true inuocation in mennes hartes. Zach. xii. I will poure out the ſpirite of Thankeſgiuing and prayer vpon the houſe of Dauid. Rom. viii. Yee haue receiued the ſpirit of adoption of ſonnes, by which we cry, Abba Father.

Fourthly, bycauſe that in the hartes of the godly he kyndleth the fire of true loue or louingneſſe towardes God and our neyghbour, out of which flowe all other vertues. Rom. v. The loue of God is ſhed in our hartes by the holy Ghoſt, which is giuen vs. Galat. v. The fruites of the ſpirit are ioy, peace, louingneſſe. &c.

Paracletus. The Greeke woorde Paracletus ſignifyeth an Aduocate or comforter. For lyke as an Aduocate in Court matters is at hande wyth his clyent, counſelling, hartenyng, and comfortyng hym: ſo dooth the holy ghoſt play the ſame partes in the myndes of the godly. For in ſo great darkeneſſe of mennes myndes, and ſo horrible falles euen of the wyſe ſort, the holy ghoſt had neede too ſtande continually to the helme, in all the intentes and dooyngs of this lyfe, accordyng as Dauid prayeth Pſalm. li. A pure hart create in mee O GOD, and renew a ryght ſpirite in my bowels. Gyue mee the comfort of thy helpe ageyne, and ſtabliſhe mee with thy free ſpirit. Let vs harpe vppon theſe requeſtes dayly. For in ſo great confuſion of doubtfulneſſe, in the griefes of conſcience, in the perilles of profeſſion, in pouertie, in contempt, in moſt bytter hatreds, and in tormentes of bodye. It is impoſſible that fayth and godlyneſſe ſhoulde ſtande ſtedye and vnmoued, if mennes myndes were not ſtrengthened by the holy ghoſt. That Steuen went with ioyfull myndе too hys puniſhment, and eaſed hys harmes wyth hope. That Laurence laye vppon the gredyron broylyng on the coales that were vnderneathe hym, wyth glad and cheerefull hart, and ſcorned the Tyrant both in countenance & voyce.

That

That Agatha, Agnes, and ſuch other lyke Wenches, laughed in the myddes of moſt bytter tormentes, and were not ouercome wyth any terrours or toytures, to renounce the profeſſion of the truth. All theſe things are the benefites and giftes of the holy Ghoſt.

And thys benefite of the holy Ghoſte in executyng the office of an Aduocate in the myndes of men that are afflicted, is with moſt ſingular and ſweete lyghtſomneſſe both of woordes and ſygures expreſſed in the auncient prayer directed too the holye Ghoſt, which I woulde wyſhe yoong men too wryte, yea and dayly too vſe it in their prayers.

Come holy Ghoſt and God of myght,
Send downe from heauen on euery wyght
The beames of thy eternall lyght.

Come Father of the poore in ſmart,
Come thou that all good giftes dooſt part,
Come onely lyght of lyghtleſſe hart.

Of comforters thou art the beſt,
Of humane ſoule the gentle gueſt,
And ſweete refreſher of the oppreſt.

In labour, reſt and quietneſſe:
In ſwelting heat, coole tempratneſſe:
In moorning, comfortableneſſe.

O lyght moſt bleſſed too behold
Fulfill with grace moſt manifold
The hartes of all thy faythfull fold.

Onleſſe thy woorking it begin,
Man hath not aught at all within:
Man hath not aught but only ſin.

Waſhe cleane what euer filth is found,
And moyſt ageyn eche droughty ground,
And heale eche thing that is not ſound.

Subs

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Subdue the ſturdy ſtiffe and bold,
Releeue the things ſernoomd with cold,
And on the ſtrayes lay ſtedfaſt hold.

On ſuch as by their fruites doo ſhowe
The truſt and fayth which they thee owe,
Thy ſacred number ſeuen beſtowe.

Giue them the hyre of righteouſneſſe,
Giue them the end of bliſſfulneſſe,
And euerlaſting ioyfulneſſe.

Now whereas in this Hymme is ſayd, Thy ſacred number ſeuen beſtow. And in another Hymme, Thou ſeuenfold giuer of thy gift, &c. Theſe wooꝛdes allude too the place of Eſai. xi. out of which they commonly recken vp ſeuen giftes of the holy Ghoſt.

The ſeuē gifts of the holy Ghoſt.

Eſai. xi. A rod ſhall ſpꝛing out of the ſtocke of Ieſſe, and a bꝛaunche ſhall growe out of his roote. The ſpirit of the Lord ſhal reſt vpon him, the ſpirit of wiſdoome and vnderſtanding, the ſpirit of counſell and ſtrength, the ſpirit of knowledge and godlineſſe, and the ſpirit of the feare of the Lord ſhall fill him.

This place of Eſai is a pꝛopheſie concerning Chꝛiſtes kingdome, whom he foꝛetelleth to come of the ſtocke of Eſai oꝛ Ieſſe, oꝛ the linage of Dauid nowe ſoꝛe decayed and in manner paſte hope: and that this kingdome ſhalbe ſpirituall, in which Chꝛiſt the king and head of the Churche, ſhall beſtowe ſpirituall and euerlaſting giftes vpon his body oꝛ Church, not by woꝛldly foꝛce, but by his ſpirit and woꝛd.

The gift of wiſdome.

Firſt, the ſpirit oꝛ gift of wiſdome, is the true knowledge of God & of his ſonne our Lord Ieſus Chꝛiſt, and a faythfull vnderſtanding and embꝛacing all the whole doctrine concerning God, which is ſet foꝛth and is neceſſarie to be knowen foꝛ the health of the ſoule.

Secondly, the ſpirit of vnderſtanding is that wherby wee diſcerne opinions, and fynd out the true doctrine from the falſe, and from that which is ſhadowed with the ſleightes of Sophiſtrie.

The ſpirit of Counſell.

Thirdly, the ſpirite of Counſell is that which in the labours of a mans vocation, in daungers, in ſoꝛowes, and aduerſities, gouerneth the godly with counſell, and ſuſteyneth them with comfoꝛt, and playeth al the other partes and dueties of an Aduocate.

Fourthly,

Fourthly, the spirit of Strength or Manlynes, harteneth and strengtheneth mennes myndes, and fenceth the godly with those weapons that are described, Ephesians. vi. least being vanquished eyther with entysmentes of pleasure, or with the traynes of the Diuell, or with aduersitie, they may fal away from true godlynes. The spirit of Strength, or Maulynesse.

Fifthly, the spirit of Knowledge doth in our common conuersation so marke the differences of persons, tymes, and places, and so rule a mannes deuises and doings too the reason of the circumstances or incidentes, that he neither offendeth others, nor withdraweth them from the true doctrine. The spirit of Knowledge.

Sixthly, the spirit of Godlynes kindleth in our willes a freehearted willingnesse too obey God, or an vniuersall obedyence accoyding too the commaundements of God, and dryueth all our doings too this end, that God may bee ryghtly worshipped, glorified, & magnified at our hands. The spirit of Godlynesse.

Seuenthly, the spirit of the Feare of God ruleth our hartes, that they may reuerently submit themselues too God, and stande in awe of the Lorde God as of a kyndharted father, not with slauish feare, but with childly affection, beyng loth with all our hartes too offende thys heauenly father, or too bee cast out of his fauour. And although there be mo benefites attributed to the holy Ghost in the Scriptures, and these selfe seuen giftes of the holy Ghost may bee drawen too fewer kyndes: yet notwithstanding in as much as this distribution is accustomed in the Church, I thought good to repeat a short admonishemẽt of it in this place. The spirit of the Feare of God.

The fourth place, how the holy Ghost is receiued, and how he is forgone.

THe holy ghost imparteth vnto vs both himselfe and his gyftes, by two meanes which he hath ordeyned and stablished: that is too wit, by the woord of the gospell, heard, read, or thought vppon: and by the Sacraments of Baptim, and the Lordes supper, as is sayde in the Epistle of too morow. Act. x. The holy ghost fel vpon all that heard the woord. And in the sermon of Peter which he made as vpon this day at *Hierusalem*, when his hearers asked him: What shal we doo that we may obteyne the holy ghost? Peter answered: Repent, and bee baptized euery one of you in the name of Iesus Christ, and yee shall receiue the gyft of the holy ghost. There is no man

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that can obteyn the holy ghoſt, by his owne power or deſert: but the ſpirit of God of his owne infinite goodneſſe preuenteth vs, & offereth himſelfe too vs by the woꝛd of the Goſpel, and kindleth the true knowledge of God and layth in our hꝛeſts, and regenerateth and renueth our mynd and wil. Therfoꝛe being helped of the holy ghoſt, wee both can and muſt ſtirre vp, noꝛiſh and increaſe in our ſelues, the kindled ſparks of faith, and the beginnynges of all other vertues: And alſo muſt deſire of God, that this ſpirite may be the directer of all our deuiſes and doings. Hereunto perteyneth that moſt ſweet promiſe, Luke xi. How much moꝛe ſhal the heuenly father giue the holy ghoſt to thoſe that aſke him. Therfoꝛe let this moſt large promyſe ſtir vs vp to ſue daily vnto God with moſt harty and erneſt entreatance, that this gouernour the holy ghoſt may bee ſent into our hartes, and his giftes be increaſed in vs. And let vs with ſo much the moꝛe heed, circumſpectneſſe, and modeſtye rule our behauiour, leaſt thꝛough our offences committed againſt conſcience, the holy ghoſt be greeued, and ſo taking diſpleaſure, depart out of the temple of our hart, and vtterly foꝛſake vs. Fynally let vs continually recite this pꝛayer of Dauids: A clean hart create in me O God, and renue a ſtedfaſt ſpirit in my bowels. Caſt me not away from thy face, and take not thy holy ſpirit from mee. Reſtoꝛe to mee the gladneſſe of thy ſaluation, and ſtrengthen mee with thy free ſpirite.

Vppon Whitſon Munday.

The Epiſtle. Act. ij.

BVt Peter ſtepped forth with the eleuen, and lift vp his voice, & ſaid vnto them: Ye men of Iewry, & al ye that inhabite Hieruſalem, be this known vntoo you, and with your eares heare my wordes: Theſe are not drunken as ye ſuppoſe: for it is yet but the third houre of the day. But this is that which was ſpoken by the prophet Ioel: It ſhal bein the laſt dayes ſayeth God, of my ſpirit I will poure

poure out vppon all fleſhe. And your ſonnes and your daughters ſhall propheſie, and your yong men ſhall ſee viſions, and your old men ſhall dreame dreames. And on my ſeruauntes and on my handmaydens I wyll poure out my ſpirit in thoſe dayes, and they ſhall propheſie. And I will ſhewe wonders in heauen aboue, and tokens in the earth beneath, blood and fyre and the vapour of ſmoke. The Sunne ſhall be turned into darkeneſſe, & the Moone into blood, before that great and notable day of the Lord come. And it ſhall bee that whoſoeuer ſhall call on the name of the Lorde, ſhall be ſaued. Yee men of Iſrael, heare theſe woordes: Ieſus of Nazareth, a man approued of God among you wyth myracles, woonders and ſignes, which God dyd by hym in the myddes of you (as yee your ſelues knowe) hym haue yee taken by the handes of vnryghteous perſons, after he was delyuered by the determinate counſell and foreknowledge of God, and haue crucifyed and ſlayne: whom God hath rayſed vp, and looſed the ſorowes of death, bycauſe it was vnpoſsible that he ſhould bee holden of it. For Dauid ſpeaketh of hym: Afore hande I ſawe God alwayes before me, for he is on my ryght hand, that I ſhould not bee moued. Therfore dyd my hart reioyce, and my tongne was glad. Moreouer alſo, my fleſhe ſhall reſt in hope, bycauſe thou wylt not leaue my ſoule in Hell, neyther wylt ſuffer thyne holy one to ſee corruption. Thou haſt ſhewed me the wayes of lyfe, and ſhalt make mee full of ioy with thy countenaunce. Men and brethren, let mee freely ſpeake vntoo you of the Patriarke Dauid. For he is both dead and buryed, and his ſepulchre remayneth with vs vnto this day. Therefore ſeeyng he was a Prophete, and knewe that God had ſworne with an othe too hym, that Chriſt (as concerning the fleſhe) ſhould come of the fruite of his loynes, and ſit on hys ſeat: he knowyng thys before, ſpake of the Reſurrection of Chriſt, that his ſoule ſhould not be left in Hell, neyther hys fleſh ſhould ſee corruption. This Ieſus hath God rayſed vp, whereof wee all are witneſſes. Since now that he by the ryght hande of God is exalted, and hath receyued of the father the promyſe of the holy Gooſt, he hath ſhed foorth that which ye now ſee and heare. For Dauid is not aſcended intoo heauen, but he ſayd: The Lord ſayde to my Lorde, ſyt on my ryght hand vntyll I make thy foes thy footeſtoole. So therefore, let all the

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houſe of Iſraell knowe for a ſuretie, that God hath made that ſame Ieſus (whom yee haue crucifyed) Lord and Chriſt. When they heard this, they were pricked in their heartes, and ſayd vnto Peter, and vnto the other Apoſtles: Yee men and brethren, what ſhall we doo? Peter ſaid vnto them: repent and be baptized euerie one of you in the name of Ieſus Chriſt, for the remiſsion of ſinnes, and ye ſhall receiue the gift of the holy Ghoſt.

The diſpoſement of Peters Sermon, taken out of the readyngs vppon the ſecond Chapter of the Actes of the Apoſtles.

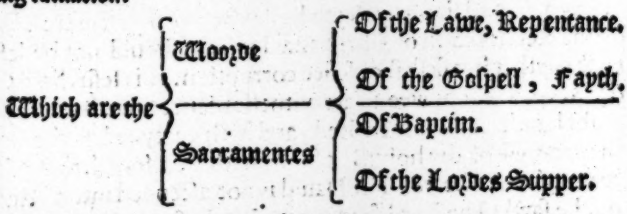
The ſtate of Peters firſt Sermon which he made vpon Whitſon Sunday, is a doctrine concerning the holy ghoſt and of the maner how to obteine euerlaſting ſaluation.

The partes of this Sermon are chiefly three.

Firſt of the principall efficient cauſe of our conuerſion and ſaluation, that is to wit, of the holy Ghoſt, by whom the eternall father kyndleth in mens hartes the true knowledge of himſelfe, & true fayth and Inuocation.

Secondly, of the forcing cauſe or the deſeruing of our ſaluation: that is too wit, of the death and Reſurrection of our Lorde Ieſus Chriſt, by whom and for whom onely, forgiueneſſe of ſinnes, the holy Ghoſt, ryghteouſneſſe, and ſaluation euerlaſting are giuen too them that beleeue.

Thirdly, of the meanes by which the holy Ghoſt wooreth, and by which he offereth and applyeth vnto vs Chriſtes benefites and euerlaſting ſaluation.



The entrance of his oration though it be ſhort, hath neuertheleſſe the two places of Benenolence and attentiueneſſe.

He

He ſeeketh benevolence or the fauour and good wyll of hys hearers, by a moſt honourable title, and ſuch a one as was well lyked of among them. Yee men of Iurie and ye that dwell at Hieruſalem. For like as Demoſthenes doth oftentimes ſpeake too his countrimen by theſe woordes, Ye men of Athens, bycauſe they thought themſelues farre to excell the inhabiters of al other cities of *Grece* for many giftes: ſo it lyked well the people of *Hieruſalem* too bee termed by the name of Iewes, as whereby was ment, that they were the profeſſours of the true G O D, and of the true doctrine and worſhypping of G O D, and that they were better than all other nations. Ben. eucler. co.

And he procureth attentiueneſſe in theſe woordes: Let this bee knowen vntoo you, and geue eare vntoo my woordes. This doone, lyke as Cicero in hys oration *pro Milo*, before he entreate of the matter, doth diſpatch certeyne doubtes out of the Iudges mindes, and preuenteth certayne foredeemings. So Peter firſt of all diſplaceth out of the myndes of hys hearers, that bruite which wandred farre abroade, and that opinion that the Apoſtles were drunke wyth wyne.

Afterward he ſteppeth to the caſe it ſelfe, and that it may bee of the more authoritie, he vſeth the ſaying and witneſſe of the Prophet Ioel, which in ſingular lyghtſomneſſe of woordes comprehendeth the doctrine, concernyng the perſon and benefites of the holy Ghoſt. Of which doctrine foraſmuch as the cheef poyntes are touched in the ſtory of Whitſon Sunday, I will now breefly declare the weight and pith ineſſe of the woordes.

I will poure out my ſpirit vpon all fleſhe, Firſt and formoſt muſt bee conſidered the perſon of him that ſpeaketh, which is the ſonne of God our Lorde Ieſus Chriſte, for ſo doo the woordes going next before euidently declare. And ye ſhal know that in the mids of Iſrael, I, euen I the Lorde your G O D, and none other. &c. By wheych woordes maye bee gathered notable proofes of the two natures in Chriſt.

For ſeeyng he ſhall dwell in the myddes of Iſraell, after a farre other neerer ſorte, than hee dwelt in the Tabernacle: he muſt needes be very man, as is ſayde Iohn. i. The word became fleſh and dwelt among vs. Alſo, he is in the middes of you, who though he were before mee, yet came he after me. Again, in as much as he is called Iehoua, Proofes of Chriſtes Godhead.

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he must nedes bee very God by nature, which thing is also gathered manifestly by this, that he poureth out the holy Ghost vppon all that call vppon the name of the Lord. For too giue the holy Ghost, is the propertye of the onely true God the Lord. Christ giueth the holy Ghost. Ioh. xx. Receyue ye the holy Ghost, Iohn. xv. whom I will send you from my father: *Ergo &c.*

Secondly the poynting of the tyme must be vnderstood aright. And it shall bee in the latter dayes: not in the end of the world, but at the last cast of the Jewish common weale, and of the lawe giuen by Moyses. Now there are from the publishing of Moyses law vnto the pouring out of the holy Ghost vpon the Apostles, a thousand fiue hundred and two and fortie yeares.

Thirdly is too bee considered the pithinesse of this word Power, by which [illegible] too bee[illegible] great aboundance and large plenteousnesse of a mighte bounteous gyfte. For wheras before that tyme, the gyftes of the holy ghost florished only among the Jewes: in the latter dayes, not only these gyftes of the holy ghost which are common too the godly, but also those peculyar and wonderfull gyftes shall bee poured by heapes vppon all flesh, and vppon all nations that beleue the gospel. And herewithall the Prophet alludeth too the custome of anoynting the preestes, which was a foreshadow of the giuing of the holy ghost, as appeareth in i. Iohn. ii.

Proofes of the Godhead of the holy ghost

Fourthly, the testimonie concerning the person of the holy Ghost in the Pronoune My, is to be obserued. For there is nothing in the Godhead of the father and the sonne, which is not diuine, euerlasting, and almightie.

This spirit which is powred out vpon all flesh, is the spirite of the Lord God, and is poured out of the being of the father and the Son. Ergo he is very God by nature, of one selfsame substance with the father and the sonne.

Although that in the Hebrue it be written *Ruhi*, my spirit, yet notwithstanding the same thing altogether is in the word of Peter, I wil powre out my spirit, which things agree with the maner of speache that Christ vseth in Iohn. xvi. The spirit of truthe shal take of myne. All things that my father hath, are myne. Therfore sayd I, that hee shall take of myne, and shew vnto you.

For as the father hath a being euerlasting, almighty, incomprehensible, true, good of it selfe, and standing by it selfe; So also hath

the Sonne the ſelfe ſame things taken of the Father; And the holy Ghoſt is ſayde too take the ſame beyng of the Father and the ſonne, that in the Trinitie wee maye beleeue the nature of the holy Ghoſt to be the ſame that the nature of the father and the ſonne is.

Fyfthly, is too bee obſerued the moſt ſweete comforte ſet foorth in thys vniuerſall peece, vppon all fleſhe, whych teacheth that God is not an accepter of perſons, but vpryght too all men that beheue themſelues vpryghtly. For as it is hys wyll too haue all men ſaued: ſo alſo poureth he out his ſpirite vppon all that repent and beleeue the Goſpell.

Sixthly, there is alſo ſet foorth a ſweete comfort in this woord fleſh, too bee ſet ageinſt the temptation of vnworthines. Wherby the Prophet meaneth that this heauenly gyft of the holy Ghoſt is poured out, not onely vppon Angels or holy men, and ſuch as excelled in vertue, but alſo vpon the weake and wretched, that are ſubiect vnto death, and defyled with ſinnes, howbeit repenting, and fleeing vntoo Chryſt by fayth and prayer. Fleshe.

Seuenthly, in theſe woordes folowing: And your ſonnes and daughters, your yong men and your olde men, your bondmen and your handmaydes ſhal propheſie, is declared by a diſtribution, the vniuerſall parcell all fleſh, for the differences of ſexes, ages, and eſtates are taken away: for in Chryſt Jeſu there is no male or female, no bondman or freeman, no Jewe or Greeke, Gala. iii. but all are one in Chryſt, all become partakers alyke of the benefites of Chryſt and the holy Ghoſt. No accepting of perſons with Chriſt.

Eyghtly, theſe ſpeeches, Your ſonnes ſhall propheſie, ſee viſions, and dreame dreames, are as much to ſaye in this place, as they ſhal know God aright, and alſo his ſonne our Lord Jeſus Chryſt, they ſhal rightly vnderſtand, and in their roome and calling teach the Goſpel: they ſhal direct al their deuiſes and doyngs by the woord of God: and they ſhall be heires of eternall ſaluation.

Ioel ſpeakyng of the beneſytes of the newe Teſtament, vſeth the woordes that were beſt knowne in hys tyme, lyke as in another place, the true knowledge of GOD, Fayth, Prayer, and prayſing of God, are termed by Malachie, A pure incenſe and a cleane ſacrifice.

And this phraſe of Ioels is taken out of Moyſes the ſchoolemaiſter of all Prophets. Num. xii. If there be any Prophet of the Lorde among Propheſying in the old Teſtament.

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among you, to hym will I appeare in viſion, or elſe I will ſpeake vnto him by dreame. And prophelying in the olde Teſtament, ſignifieth reuelation or foretelling of things to come, or of Chriſtes kingdome, or of Empires, or of other things.

Diuerſities of appearings.

These reuelations dyd God diſcloſe to the Prophetes, either by the the miniſterie of his woord, and the promyſes written before by Moyſes, kyndlyng a cleerer lyght in their myndes: or elſe by ſhewing him ſelfe in the ſhape of mans nature, which afterward was too bee taken vpon him, & by talking with Moyſes and the fathers, as Iacob ſayth, I haue ſeen God face to face.

Dreames.

Or elſe he caſt ſhapes, pictures, and images of things before the eyes of the Prophets beyng awake: as Eſai ſawe the glorie of Chriſt. Daniel in his vii. chapter ſeeth foure beaſtes, which paynted out the foure Monarchies of the worlde. Dan. vii. beyng awake he ſeeth a Ram and a Goate, by which were ſignified the Monarchies of the *Perſians*, and of Alexander. Hereafter in the .x. of the Actes, Peter ſeeth a lynnen sheete let downe from heauen. Hereto perteyne the viſions of Ezechiel in his .i. .x. and .xl. Chapters, and the Apocalips of Iohn.

Or elſe in dreames, (eyther by himſelfe, or by his good Angels) he imprinteth in mens myndes euident and notable betokenings or images of things to come, whereunto he added aſſured recordes (as the gyftes of interpretation and other things) which confirmed that thoſe dreames were ſent from God. Such were the dreames of Ioſeph. Gen. xxxi. Of Pharao. Gen. xli. Of Nabuchodonoſor, Dan. ii. & iiii. Of Ioſeph the huſband of Mary. Math. i. & ii. &c.

These were the chiefe wayes by which God reuealed to hys Prophetes the things that were to come. But in this ſaying of Ioels, theſe wordes prophelie, viſions, and dreames, betoken the very gift of the holy ghoſt, wherby he with a new lyght cleereth the myndes of thoſe that beleeue the Goſpel, and gouerneth them.

Prophelying in the new teſtament.

And in the newe Teſtament, prophelie oftentymes ſignifyeth nothing elſe but a lyght rightly vnderſtanding the doctrine of the Goſpell, and the gifte of expounding or opening the propheticall Scriptures, as may be gathered by the textes. Rom. xii. i. Cor. xiii. & xiiii. and in other places.

And if any man now adayes will ſurmyſe himſelfe too haue Prophetical dreames, or viſions, let them be compared wyth the woordes

deliuered

deliuered by God. For if things ſtryuing with the doctrine of the lawe or the Goſpell be Commaunded in thoſe dreames: no doubt but they be fantaſticall and accurſed. And in generall let the ſaying of Salomon concerning dreames bee alwayes had in ſight. Where as bee many dreames there bee many vanities. But feare thou God.

Ninthly, the woonders which Ioell wryteth ſhall go before the the greate day of the Lorde, dreadfull too the wicked, (that is to ſay, the day of Chriſtes Reſurrection or of the Reuelation of the holy Ghoſt,) are thought of the learned ſorte too bee vtterly the ſelfe ſame, which are reported by the Euangeliſtes to haue happened at the time of Chriſtes paſſion: when the ſonne in the firmament was ouercaſt with darkneſſe from aboue, as with the lay of a ſmoke: and the earth quaked, and the ſtones claue in ſunder. And it is a likelyhod that in the moone alſo appeared ſorowfull and bloudy ſpots. The fire is expouded by Hierom of the firy tongues that ſate vpō the heads of the apoſtles. Other ſome are of opinion that in the time of the Eclips which happened at the paſſion of Chriſt, the heauen alſo flaſhed fyre, and flames lept out of the clyued ſtones.

Tenthly, let this laſt ſentence in eſpecially bee faſtened in the innermoſt bowelles of the hart, Euery one that calleth vpon the name of the Lord ſhall bee ſaued. This is the only way and meanes of obteyning remiſſion of ſinnes, the holy Ghoſt, & eternall ſaluation, namely, too aſke theſe benefites at Gods hand for Chriſtes ſake, and too apply them too a mans ſelfe by faith. The onely way too ſaluation.

This place dooth Paule cite. Rom. 10. and addeth a moſt learned expoſition, in theſe woordes: There is but one Lord of all, ritch to all that call vppon hym, for euery one that calleth vppon the name of the Lorde ſhall bee ſaued. But how ſhall they call vppon him, in whome they haue not beleeued? how ſhall they beleeue on whome they haue not heard? how ſhall they heare without a preacher, &c.

Therefore with this place, let the ſtudiouſe ſorte conferre all that Sermon of Paule, which compzehendeth a moſt large doctrine, concerning the maner of attayning too euerlaſting ſaluacion: of inuocation: of the miniſterie of the woorde by preaching, through which, faith and inuocation are kindled in the hartes of the faithfull: of the worke fulneſſe of the woorde: of Apoſtles: of the vniuerſall calling of all

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nations, and of the cause of the reiecting of the wicked.

The second part of Peters Sermon.

Necesse of our eternall saluation.

WHich conteyneth the Doctrine, concerning the cause of eternall saluation, that is to wit the death and resurrection of our Lorde Iesus Christe, for whome and by whome alone, remission of sinnes, righteousnesse, the Holy Ghost, and euerlasting saluation are bestowed vppon vs men. Afterward, Peter in a short abridgement comprehendeth the cheefe Articles of our faith, concerning the Sonne of God our Lorde Iesus Christe. Whereas in our Creede wee say: I beleeue in Iesus Christ the only Sonne of God our Lord, who suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into Hell, and rose again the third day from the dead, hee ascended into Heauen, and sitteth on the right hand of God the Father almighty, from thence he shall come to Iudge the quick & the dead: I beleeue in the holy ghost: All these articles of our beleefe doth S. Peter set forth with singular lyghtsomnes of wordes, in this part of his sermon.

Repent.

Iustification.

THe third part of Peters Sermon conteineth the doctrine concerning the manner of Iustification, or of the meanes wherby God offreth & applyeth vnto vs the benefites of Christ, that is to say, forgyuenesse of sinnes and euerlasting saluation. For like as Christe in the last Chap. of Luke, commaundeth the Apostles to preach repentance & forgiuenesse of sinnes in his name: so in this place, Peter (when his hearers demaunded of him, by what meanes they mighte obteyne forgiuenesse of sinnes and euerlasting saluation) willeth them to repent and too beleeue, that for and by Christ, theyr sinnes are released, the seale of which releasement is Baptime. Assuring them that they also shalbe partakers of the gyfte of the holy Ghost, who purging away the dregges of their sinnes, shall begin a new light, righteousnes, and lyfe in the hartes of the beleuers. And it is not to be doubted, but that Peter did in this place set out with many moe wordes, the doctrine of faith which receyueth forgiuenesse of sinnes for Christes sake, who was crucified for vs, according as he saith hereafter in the. 3. Chapter. Vntoo this man doo all the Prophetes beare witnesse, that euery one which beleeueth in him, receyueth forgiuenesse of sinnes by his name.

Vppon

Vppon Whitſon Tueſday.

The Epiſtle. Actes. x.



AND he commaũded vs to preach vnto the people,& teſtify that it is he that is ordeyned of God, a iudge of quick & dead. To him gyue al the Prophets witneſſe, that thorow his name, al that beleeue in him, ſhall receiue remiſsion of ſins. while Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the Circumciſion which beleeued, were aſtonied, as many as came with Peter, bycauſe that on the Gentiles alſo, was ſhed out the gyfte of the holy Ghoſt. For they hearde them ſpeake with tongues, and magnifie God. Then aunſwered Peter, Can any man forbidde water, that theſe ſhould not bee Baptiſed, which haue receyued the holy Ghoſte aſwell as wee? And hee commaunded them too bee Baptyſed in the name of the Lorde. Then prayed they hym too tarye a fewe dayes.

The places are foure.

1 A notable ſaying, conteyning the ſumme of the Doctrine of mannes Juſtification before God.
2 Of the holy Ghoſt, what he is, why, and too whome he is giuen, that is too wit, thoſe that heare the woorde.
3 Of the calling of the Heathen.
4 Of Baptim.

At this tyme I will ſpeake of no more but the firſt place, and that breefly.

The fyrſte place.

THere haue beene greate diſputations and controuerſies at all tymes, both in the Church and among the Heathen, Diuerſitie of opinions concerning

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cerning Iuſtification. concerning this queſtion, which of all others is of greateſt weyght: how men may be iuſtified afore God, or by what meanes men may atteyne forgiueneſſe of ſinnes, and euerlaſting ſaluation. Diuers haue dreamed that they might pacifie Gods diſpleaſure, and obteine his fauour and endleſſe bliſſe, by certeine Ceremonies and ſacrifices. Many haue beleeued that they ſhould bee righteous and bliſſed before God, by theyr honeſt behauiour in outward conuerſation, or by ſhunning outward offences, and by dooing good woorkes. Some againe haue imagined that they ſhould become righteous by vertues poured intoo them', and ſome by rauiſhementes and inſpirations, and other ſome by other meanes. But Peter in ſhort ſentence compriſeth a moſt learned diſcuſſement of this controuerſie, and a ſumme of al the whole doctrine concerning iuſtification, in this place, when he ſayth: All the Prophetes beare witneſſe vntoo Chriſt, that euery one which beleeueth in him, receyueth remiſsion of ſinnes by his name.

Now, that the largeneſſe of the doctrine conteyned in this ſhort ſentence, may in ſome ſorte bee conſidered and vnderſtood, I will expound the woordes in order.

Firſt of all therefore, leaſt any man might doubte of the certeintie of this doctrine, Peter alledged the authoritie of the Synode, or generall determination of all the Prophetes and Apoſtles, and the conſente of the vniuerſall Church, which nowe alſo may bee ſet againſt our aduerſaries, when they yell out that they are the Church of God, and that they followe the conſent of the Church. And we may know that one ſelfe ſame doctrine cõcerning righteouſnes or remiſſion of ſinnes, too bee gyuen freely for Chriſte our Mediatours ſake, was alwayes preached in the Church of the Fathers, and the Prophetes, and that for the ſame cauſe chiefly, God rayſed vp Prophetes, that they ſhould bee witneſſes and interpreters of the promiſſe, according as the teſtimonies of Moyſes and the reſt of the Prophetes did ſhew. Iohn. v. If yee beleeue Moyſes, yee would beleeue mee, for hee hath written of mee. Gene 4. and 22. and Hebr. 11. By fayth Abell offered a better ſacrifice than Cain, by which hee was pronounced righteous by the witneſſe of God. Gen. 12. and 22. and Gala. 3. In thy ſeede ſhall all nations be bliſſed, not in ſeedes as in many, but in thy ſeede, as in one, which is Chriſte. Gen. 15. Abraham beleeued God, and he was accounted righteous. Deuter. 18. The Lord ſhall raiſe you vp a Prophet, heare him, Pſalm. 32. Bliſſed are they

whoſe

whose sinnes are forgiuen. Esai. 43. I am he that wipeth out thine iniquities, for mine owne sake, and I wil not remember thy sinnes any more. Ier. 32. and 33. The Lord is our righteousnesse. Dan. 9. Heare vs for the Lords sake. Also, euerlasting righteousnes shall bee brought in, &c. Roma. i. The Gospell which the Lorde promised by his Prophetes, &c.

Righteousnesse what it is.

Secondly, he defineth mans righteousnes before God, to be forgiuenesse of sinnes, giuen freely for Christes sake: and that too bee iustified is the same thing that too receiue remission of sinnes, or too be acquit and set free from sinne, as Paul sayth. Act. 13. Through Christ is remission of sinnes preached vntoo vs, and by him is euery one that beleeueth, iustified from all things, from which ye could not bee iustified by the Lawe of Moyses. Also, Psalm. 31. Blissed are they whose iniquities are released, and whose sinnes are couered. Blissed is the man to whome the Lorde imputeth not sinne. Then is not the righteousnes (whereby the sinfull man is reputed iust before God) a qualitye or vertue in our selues, nor the essentiall righteousnes of God: but a relation or imputation, wherthrough wee are acquit and reputed righteous for Christes sake. Now let vs consider how great a benefite is the remission of sinnes, which Christ bringeth. For what should it profite a man, though hee wan the whole world, if hee lost his owne Soule?

The efficient forcing cause of iustification.

Thirdly, he expresseth the efficient forcing cause of Justification, when he sayeth, that wee receyue forgiuenesse of sinnes by his name, that is to say, not for our owne forowfulnesse, for our owne vertues, for moonkish merites, for Masses or other woorkes. This Antithesis or matching of contraries, and this exclusiue or disbarring, is to be fastened in mens mindes with great heede, to the intent the honorable title of redeemer and Iustifier (which is due only to the Sonne of God our Lord Iesu Christe) may bee gyuen vntoo him, and that the consciences which are throwen downe, may haue assured and stedy comfort too hold by.

Fourthly, let the vniuersall part of speeche which teacheth that God is in very deede, vpright too all men, bee set ageinst the temptation of particularitie. And let such like sayings be ioyned with it, as shew that all which repent not, are reiected of God togither: and that on the contrary syde, all that resort vntoo Christ, doo assuredly obteine remission of sinnes. 1. Ti. 2. God will haue all men saued. Iohn. 3.

So

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So God loued the world, that he gaue his only begotten sonne, (to the intent that euery one which beleeueth in him should not perish, but haue life euerlasting. He that beleeueth not in the Sonne, the wrath of God shall abide vpon him.

The meane or instrument of our saluation.

What it is to beleeue.

Fifthly, the instrument or meane whereby wee may acknowledge Christes person and benefites, & both receiue & apply to our selues the forgiuenesse of sinnes offered to vs by him, is only faith, according as Peter saith here, that euery one which beleeueth in him. Now, to beleeue on the Sonne of God, is, first to acknowledge aright the person and benefites of Christe crucified, and rayled again for vs, that he is verely and by nature God, and the sauiour promised by the Prophetes, pacifying GOD, and giuing peace, righteousnesse and saluation euerlasting to those that beleeue. Secondly, to assent to all the whole doctrine deliuered vs by Christ, or with a stedye assent to embrace all the articles of the Christen faith, and among the rest, this also: I beleeue remission of sinnes too bee gyuen mee freely for Christes sake. Thirdly, it is to rest vpon Christ the Mediatour, with stedfast trust, and to assure a mans self for a certeintie, that his sinnes are forgyuen hym for Christes sake, and that he is in Gods fauour, and that God accepteth him, heareth him, and receiueth him to euerlasting life for Christes sake, who hath suffered and is risen ageine for vs, and not for our owne vertues or good woorkes.

Sixthly, let the obiect of faith and the summe of the whole Gospell (which is learnedly and breefly cõprehended in this sermõ of Peters) be considered. For he saith that God by his word hath brought tidings of peace through Christ, who is Lord of all.

First therefore he comprehendeth the doctrine concerning the person of Christe, in the woorde Lord, namely that he is Iehoua in very deede, and by nature God, the maker and Lord of Heauen and Earth, and of all thinges that are in them, as it is sayd, I am the Lorde, and this is my name, I will not giue my glorie too an other. Now the name of Iehoua is attributed too Christe in Ierem. xxiii. and xxxiii. Dan. ix. Num. xxi. Therefore Christe is verely, and by nature God.

Againe hee comprehendeth a summe of the Doctrine concerning these two woordes: Remission of sinnes, and peace purchased by Christ, Wherein hee meaneth not bodyly and worldely peace, but the appeasement of GODS wrath agaynste our sinnes, attonement with GOD, quietnesse and ioy of conscience in all aduersities,

and in

and in death, and lastly, desyre too maintayne outwarde concorde and peace.

Thirdly, that faith is not only a bare knowledge of the persone and benefites of Christ, but also a truste settled in Christ, it appeareth openly by this phrase, All that beleeue in hym. For it is well doone in Schooles, that they make this distinction in the maner of speeches folowing, that too beleeue of God, is too beleeue him too be: too beleeue God, is too giue credit too hym and too beleeue his woorde: and too beleeue in God, is too truste in him, too stay vppon him, and too repose the whole hope of our saluation in him.

These six places conteyned in this notable sentence of Peter: Too hym doo all the Prophetes beare witnesse, &c. Let the studious sorte consider, and ioyne thereuntoo a summe of the Doctrine concerning the Justifying of man before God, out of the writings that comprehended the substance of the Christen doctrine.

Vppon Trinity Sunday.

The Epistle. *Roman.* xi.



The deepenesse of the riches both of the wysedome and knowledge of God, how vnsercheable are hys Iudgements and his wayes past finding out? for who hath knowen the mynde of the Lorde, or who hath byn of counsell with hym? Eyther who hathe gyuen vntoo hym first, and hee shall bee recompenced ageyne? For of him, and through hym, and in him, are al things. Too hym bee glory for euer. Amen.

The disposement of this Sermon concerning the Trinitie.

The first and cheefe care of all men ought too bee too knowe God aright, to call vpon hym, and too serue too his prayse. For too that end cheefly were they created, & redeemed by the sone. Neither is ther any other higher or greater wisdom than the true knowledge and worshipping

VVhat ought too be the cheefe care of men.

shipping of God, which bringeth most assured comfort in all tribulations, and gouernement of life in greatest affaires, and saluation and glory euerlasting both of body and Soule. Now forasmuch as vppon this daye, the Doctrine concerning the vnitie of the beeing of the Godhead, and the Trinitie of the persons, is woont too bee set foorth in the Churches, wee will distribute this dayes Doctrine into three places.

1 What God is.
2 That there is but one God only.
3 That there are three persons in the one beeing or in the one substance of the Godhead, the Father, the Sonne, and the holy Ghost, and of either of their properties and differences.

First, What God is.

How God will haue his being knowne.

GOd will haue his beeing and will knowne too men this only one way, according as hee hath manifested himselfe in his Church, by the certein woorde, that is too wit, by the Lawe and the Gospell, and the notable recordes deliuered by Christ, the Prophetes and Apostles. And there is very great ods in the difference betweene the heathenish knowing of God, and the Christen. For although the heathē by the naturall light shed into their minds, & by this most beautifull Theatre of naturall things, do after a sort know God too be a mind euerlasting, wise, well doing, iust, the beholder of things & the iudger of mēnes doings, too whom (according to that light ingrafted in mēnes minds which discerneth honest & dishonest things asunder,) obedience is too bee performed: yet haue they not knowne, eyther the difference of the three persons, or the will of God reueled in his Gospell. Yea and contrarie too this knowledge ingrafted in them by nature, they allow the Idolatrous worshipping of the monstrous multitude of Goddes: & bicause in the confusion of this present lyfe they see the good ofte tymes in ill case, and the ill in good case, they are ouerwhelmed eyther with Epicurish or with Academish doubtfulnesse, wherethrough all that religion of theirs is appalled and falleth too the ground.

But the summe of the Doctrine concerning the beeing of the Godhead which the vsuall description of God compriseth, is this.

What God is.

God is a beeing or substance spirituall, vnderstanding, euerlasting, sooth-

ſoothfaſt, good, righteous, mercifull, chaſte, moſt free, of infinite power and wiſdome, and another from the bodies of the worlde. The euerlaſting Father, who begate the Sonne his Image from before all worldes: and the Sonne the coeternall Image of the Father, and the holy Ghoſte proceeding from the Father and the Sonne: According as the Godhead hath diſcloſed it ſelfe: which toogyther hath created, and mainteyneth Heauen and Earth, and all creatures: and in mankynd gathereth too it ſelfe a Church, too the intent that by the ſame, this one and true Godhead (which is manifeſted by aſſured teſtimonies and by the woorde delyuered too the Prophetes and Apoſtles,) may bee acknowledged and called vppon, and glorifyed in the eternall lyfe.

This definition is compacted out of many recordes of Gods woord, which may bee plenteouſly enlarged. And it conſiſteth of foure meembers.

Firſt, it reckeneth vp in order the twelue properties peculiar too the beeing of God.

Secondly, it reciteth the three perſons and the differences of them.

Thirdly, it declareth the operations of God and his creation, and preſeruation of all things.

And fourthly, it ſheweth the chuſing of his eternall Church, by which he will be knowne and magnified.

The ſecond place.

THat there is but one God, euen the ſounder ſort of the Heathen (being conuicted by demonſtrations taken of the orderlyneſſe of cauſes in nature,) haue taught. And woorthy of remembraunce are theſe ſentences: There is one God only, and there is none other God. Alſo, there is but one God, wyſe, mightie, and therewithall bliſſefull. And ageine: there muſt needes bee ſome one thing, and that immortall, who was the firſt mouer of all things, and which preſerueth them nowe in good gouernance. The Rule of many is not good, let there bee but one gouernour.

Notwithſtanding, contrary too this opinion knowne too nature, the Heathen mē admitted an abhominoble ſorte of Goddes, which (as Paule ſayth truely, an idoll is nothing in the worlde) are not euerlaſting Gods, but eyther ſurmiſed and vaine names, or very feendes, or elſe other things created by God. Agein, in the very Church alſo the Manichees imagined two Goddes, bothe of them amightie and eternall: the one good, and the cauſe of good in nature: the other the cauſe

The Goddes of the Heathen.

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of euill. Ageinſt theſe madneſſes let this doctrine be moſt firmly held, that there is but one God, almightie, euerlaſting, good, ryghteous, the iudge, the maker, and the preſeruer of all thinges, manifeſted in the Churche by the ſonne our Lorde Jeſus Chriſt ſent among vs, and by his Goſpell deliuered too vs, accoꝛding to the ſayings of Eſay. xliii. xliiii. & xlv. Beforе me there is no God creatoꝛ, neycher ſhall there be after mee. I am the firſt, and I am the laſt, and beſides mee there is no God. Am not I the Lorde, and there is none other God ſaue I? Turne vnto me and ye ſhall be ſafe, all the coaſtes of the earth. Foꝛ I am God and none other. i. Cor. viii. There is none other God but one. Deut. 4. Hearken O Iſrael, the Lord thy God is but one God. And this one true God the Scripture nameth the father, the ſonne, and the holy Ghoſt. Math. xxviii. Baptiſe them in the name of the father and of the ſonne, and the holy Ghoſt. Theſe three beyng in very deede of one ſubſtance, fully & perfectly endued all with one Godhead, power, gloꝛy, and maieſtie, and yet verely & really diſtinct one from another, are named in the Church the three perſons.

The thyrd place, concerning the three perſons in the one being or ſubſtance of the Godhead.

The vnitie & trinitie of the Godhead.

NOw although mans reaſon be offended, and cannot vnderſtand howe the three diſtinct oꝛ ſeuerall perſons the father, the ſonne, and the holy Ghoſt, are but onely one God: yet notwithſtanding wee muſt ſo thinke and ſpeake of God, as he hath manifeſted hymſelfe in his woꝛd, which openly witneſſeth that there be three ſeueral perſons of one ſubſtance, and of one continuance, as they are called vppon together in baptim, and equall power and honour is attributed too the father, the ſonne, and the holy Ghoſt. And i. Iohn. v. it is ſayd: There are three that beare witneſſe in heauen, the father, the ſonne, and the holy Ghoſt, and theſe three are one. Iohn. x. I and the father are one. But the chiefeſt confirmation of this article that the ſonne of God our Lorde Ieſus Chriſt is verely and by nature God, equall with God the father, is written in the firſt and fifth Chapters of Iohn, where there be. v. prooſes recited in oꝛder. Now let the godly in their prayers and in all their thoughtes vpon God, haue beforе their eyes the deſcriptions and differences of the three perſons.

The

The father is the first person of the Godhead, which from euerlasting begat the coeternall sonne, the image of hymselfe, and together with the sonne and the holy Ghost, made all things of nothing, and preserueth them. The first person.

The Sonne is the second person of the Godhead, begotten of the eternall father, and is the substantiall and full image of the euerlasting father, which sonne became afterward the spokesman betweene God and the first men when they were falne, and beyng ordeyned mediator, tooke mans nature of the virgin Marie, and became a sacrifice for vs, and by him and for him onely, the father giueth remission of sinnes, ryghteousnesse and euerlasting saluation. The second person.

The holye Ghost is the thyrd person of the Godhead, euerlastingly proceedyng from the Father and the Sonne, and is sent intoo the hartes of the beleeuers, too kyndle in them the lyght of knowyng God aryght, and true motions, loue, lyfe, and ioyfulnesse settled in God, and to repayre all the powers, that they maye bee conformable with God himselfe. The third person.

The differences of the persons which God hath disclosed in hys woord, are of three sortes.

The first is taken of the properties of the peculiar markes of the persons, or of their worckes inwardly, or their inward operations.

The father is the wellspryng of the Godhead, haueng hys beeing, not of any other person but of hymselfe, and communicating hys beeyng vntoo the Sonne hys image, begotten of him, and too the holy Ghost proceeding from hym. Iohn.v. Lyke as the father hath lyfe in hymselfe: So also hath he giuen to the sonne, to haue lyfe in himselfe. The marke of the Father.

But the Sonne hath hys beyng communicated too hym of the Father, and is the image of the Father, begotten wythout beginnyng. Psalm.ii. Thou art my Sonne, thys daye haue I begotten thee. Hebr.i. He is the bryghtnesse and expresse image of the fathers substance. The marke of the Sonne.

And the holy Ghost hath his beyng communicated of the Father and the sonne, and proceedeth euerlastingly from the father and the sonne. Iohn.xv. He shall take of myne. The marke of the holy ghost.

The seconde difference is of the outwarde manifestation of them, made in the Baptim of Christ and at other tymes.

The eternall father disclosed himselfe, and made a difference be-

tweene himselfe and the Sonne, by this saying: This is my beloued Sonne in whom I delight.

The Sonne tooke vppon him mans nature, and dwelt among vs, and became a Sacrifice, and rose agayne from Death.

The holy Ghost appeared in the shape of a Doue, and in the likenesse of fyry tongues. Act. 2.

The third is of the office of eche person.

The offyce of the Father. The Father sendeth the Sonne and the holy Ghost, and worketh effectually by their ministerie, to the saluation of euery one that beleeueth. Rom. 1.

The offyce of the Sonne. The Sonne is sent by the Father, too bring abrode the Gospel out of the secret bosom of the Father, too make intercession for mankynd falne into sinne, to bee made a sacrifice for mennes sinnes, and by his obedience and bloodshed too redeeme the Church, and in this lyfe too rule it and defend it, & afterwarde too raise it vp agayn, and too decke it with lyfe and glorie euerlasting.

The offyce of the holy Ghost. The holy Ghost is sent of the Father and the Sonne, that by the Gospell he may kindle in mennes harts the lyght of the true acknowledgement of the Father, of the Sonne, and of hymselfe, and true righteousnesse and lyfe, and that hee may comfort and strengthen the Godly in all aduersities and sorowes. Iohn. 15. Whom I will send you from the Father.

But forasmuch as the whole Doctrine of this feastfull day concerning the vnitie of beeing, and the Trinitie of persons in the Godhead all of one substaunce and one euerlastingnesse, is comprehended and set out with singular lightsomnesse of wordes, in the Creede which is vsed in the Church vnder the name of Athanasius: I exhort my hearers too learne that whole Creede by heart, and too set it continually before their eyes, as the Rule of the true meaning and of the Fayth of this Article.

The Creede of Athanasius.

VVHosoeuer will bee saued: before all things it is necessarie that hee holde the Catholike Fayth.

Which Faith except euery one doo keepe holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholike faith is this: that wee worship one GOD in Trinitie,

Trinitie, and Trinitie in vnitie.

Neyther confounding the persons: nor deuyding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghoste is all one: the Glorye equall, the Maiestye coeternall.

Such as the Father is, such is the Sonne: and suche is the holy Ghoste.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise is the father almightie, the sonne almightie: and the holy gost almightie.

And yet they are not three almighties: but one almighty.

So the father is God, the sonne is God: and the holye ghost is God.

And yet are they not three Gods: but one God.

So likewise is the father Lord, the sonne Lord: and the holy ghost Lord.

And yet not three Lordes: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe, to be God and Lorde:

So are we forbidden by the Catholike religion: to saye there be three Goddes or three Lordes.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: not made nor created, but begotten.

The holy gost is of the father and of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sons: one holy Ghost, not three holy Ghostes.

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And in this Trinitie, none is afore or after other: none is greater nor lesse than an other.

But the whole three persons: bee coeternall together and coequall.

So that in al things as is aforesayd: the vnitie in Trinitie, and the Trinitie in vnitie, is too bee worshipped.

Hee therefore that will bee saued: must thus thinke of the Trinitie.

Furthermore, it is necessary too euerlasting saluation: that hee also beleeue rightly in the Incarnation of our Lorde IESU Christ.

For the ryghte Faythe is, that wee beleeue and confesse: that our Lorde Jesus Christe, the Sonne of GOD, is GOD and man.

God, of the substaunce of the Father, begotten before the worldes: and man, of the substaunce of his Mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humaine flesh subsisting.

Equall too the Father, as touching his Godhead: and inferiour too the Father, touching his manhoode.

Who although hee bee God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead intoo flesh: but by taking of the manhood intoo God.

One altogither, not by confusion of substaunce: but by Unitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended intoo hell, rose ageyn the third day from the dead.

Hee ascended intoo Heauen, he sitteth on the right hand of the Father, God almightie: from whence hee shall come too iudge the quicke and the dead.

At whose comming, all men shall ryse ageyn with their bodies: and shall gyue accompt for their owne workes.

And they that haue doone good, shall goe intoo life euerlasting: and

they that haue done euill, intoo euerlaſting fyre.

This is the Catholyke Fayth: which except a man beleeue faythfully, hee can not bee ſaued.

Vppon the firſt Sunday after Trinitie.

The Epiſtle. i. Iohn. iiij.



Erely beloued, let vs loue one another: for loue commeth of GOD. And euery one that loueth, is borne of GOD, and knoweth GOD. Hee that loueth not, knoweth not God: for God is loue. In this appeareth the loue of GOD too vs warde, bycauſe that God ſent hys onely begotten Sonne into the world, that wee myghte lyue through hym. Herein is loue, not that wee loued GOD, but that hee loued vs, and ſent his Sonne too bee the agreement for our ſinnes.

Deerely beloued, if GOD ſo loued vs, wee ought alſo one too loue another. No man hath ſeene GOD at any tyme. If wee loue one another, GOD dwelleth in vs, and hys loue is perfect in vs.

Hereby knowe wee, that wee dwell in hym, and hee in vs, bycauſe hee hath gyuen vs of hys Spirite. And wee haue ſeen, and doo teſtifye that the Father ſent the Sonne too bee the Sauiour of the worlde: who ſoeuer confeſſeth that IESVS is the Sonne of God, in hym dwelleth God, and hee in God. And wee haue knowen and beleeued the loue that GOD hath too vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in hym.

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Herein is the loue perfect in vs, that wee ſhould truſt in the daye of Iudgement. For as he is, euen ſo are wee in this world. There is no feare in loue, but perfect loue caſteth out feare: for feare hath paynefulneſſe. He that feareth, is not perfite in loue. We loue him, for hee loued vs firſt. If a man ſay: I loue God, & yet hate his brother, he is a lier. For how cā he that loueth not his brother whom he hath ſeen, loue God whom he hath not ſeen? And this Commaundement haue we of him: that he which loueth God, ſhould loue his brother alſo.

The diſpoſement.

THe ſtate of this Epiſtle is a doctrine concerning the loue of God and of our neyghbour.

The greateſt part of Iohns whole Epiſtle is employed vpon two places. In exhorting too faith which is ſettled in the louingneſſe or mercie of God, who forgiueth ſinnes for his Sonne our Lorde Ieſus Chriſtes ſake, and eſchaweth corruptiōs of the true doctrine concerning the Sonne of GOD: And vnto new obedience or loue towardes GOD and our neyghbour. For too this purpoſe cheeſly did Iohn wryte this Epiſtle, too roote out this common errour out of mennes myndes, who (when they heare that wee are iuſtifyed by faith alone for Chriſtes ſake) doo gather thereuppon, that good woorkes are not needefull, and that it ſkilles not after what ſorte wee lyue. Iohn therefore teacheth that wee attayne remiſſion of ſinnes and are cleanſed from our ſinnes, not for our owne good woorkes, but by fayth through the free loue and mercie of GOD, and the onely blood of the Sonne of GOD: howbeyt that this faith muſt of neceſſitie woorke effectually by loue towardes God and our neyghbour, as is ſaid more at large in the Doctrine of iuſtification and good woorkes.

Now there are in the Epiſtle of this Sunday, three places too bee cheefly conſidered.

1 Of Gods loue towardes vs, which is the foundation of our righteouſneſſe and euerlaſting ſaluation.
2 Of our loue towardes God and our neyghbour.
3 Of the childly awe and the ſlauiſh feare.

The

The first place.

MOst graue and most worthy to be imprinted in the innermost bowels of our harts, is the first sentence of this Epistle, which setteth forth a summe of the whole Gospell, and a most sweete comfort in all troubles and sorowes. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. God is loue.

But first and formost let the Readers consider, that this saying of Johns agreeth fully with Christes sermon, Iohn. iii. God so loued the world, that he gaue his only begottē sonne, to the intent that al which beleeue in him should not perish, but haue life euerlasting.

God is loue, that is to say, God loueth mankynd in very deede and earnestly, & hath vttered his infinite and vnspeakable loue towardes vs, by this notable token, that he hath not spared his onely begotten sonne, but hath giuen him for vs all. Like as a little before the wordes of this dayes Epistle, it is sayd, Herein is the loue, not that wee loued God, but that he loued vs, & sent his only begottē sonne to make agremēt for our sinnes. This exceeding great goodnes & mercy or loue of God towards vs, is the only fortresse of our righteousnes, & hauen of our welfare. To which, whosoeuer flee with stedie fayth, are reconcyled to God, or haue Gods fauour, & dwell in God, & God dwelleth in them, bestowing vpon them al benefites, comfort, righteousnesse, lyfe, ioy, & heauenly light. These are verely and earnestly or perfectly beloued of GOD, and at the day of iudgement haue a stedie trust settled in his fatherly good will, and feare not that they shall bee condemned, but know themselues to be clothed with the righteousnes of the sonne of God, and that they are reputed and become as righteous and holy as if they themselues had performed the perfect loue and obedience due to the Lawe. Our only hauen and fortresse.

This trust settled in the loue or good will of God embracing vs for his sonnes sake, is the phisicke of the mynde, taking away fond thoughtfulnesse, rydding vs of lusts, driuing away feare, and making the hart quiet and peaceable. It is not full of thought and anguishe, or it doth not tremble or despayre in daungers which are bent ageinst it, but is subiect to God, and persuading it selfe to be verely beloued of God, it craueth and wayteth for helpe at his hand, & obeyeth him, and is not discouraged with the hugenesse of mysteries, that it shoulde fall from God: according as S. Paule sayth Rom. viii. Who shall separate vs from the loue of God, shal affliction, or anguish, or persecutiō, The phisicke of our soules.

or

or hunger, &c: I am well assured, that neither death, nor lyfe, nor any creature can plucke vs from the loue of God, wherewith he loueth vs for his sonne our Lord Iesus Christes sake.

Examples who loueth God.

So Moyses standing at the red Sea, so Ezechias and Esay beyng beseeged by Sennacherib, so Steuen when he was going to execution, through fayth assuring them that God loued them for his sonnes sake, dyd put away the fearefulnesse, anguish, & torment of conscience, vnder which Saul, Iudas, and innumerable others did sinke, of which sort is said in the Epistle. But he that feareth, is not perfect in loue, that is to say: he that yeeldeth to distrust, to fearefulnesse, and anguish, & despayreth in sorow and tribulatiō, he beleueth not that God loueth him in deede, neither dwelleth he in God, nor God in him.

The second place, Of louing God and our neighbour.

Sparkes of knowledge in nature, & why they were giuen.

LEt vs loue him, bycause he hath loued vs first. By woonderful prouidence hath God so framed mans nature, that in hys mynde there should shine certeine sparkes of knowledge to be as gouernours of all his deuises and doyngs, & in his will and hart there should bee both the rest of affections, and also charitie or loue, whereby the hart doth with a certeine gladnesse long for, and draw vnto it, & endeuour to knit vnto it selfe the good thing which it liketh, that it may enioy it, & that as it were one thing may be made of two. Like as the son of God being led with exceeding great loue, vnited mans nature to himselfe. To this ende then is nature created in this wyse, that men should before all things, long after God as the souerain good thing, and settle themselues vpon him, and ioy in him: and that men beyng coupled in God, should also be linked one vnto another, and beyng ioyned together, should be all one, teaching all one thing, and professing all one thing. For there is no bond of mans felowship more strong, than the flames of loue sowen in mens hartes by the operation of God, and afterward kindled and strengthened by the likenesse of natures & conditions, and by consent as touching God and other matters.

Loue towards God.

Loue towardes God, is a burning fyre of longing, wherwith mens hartes (vppon knowledge of Gods hartie loue towardes vs, which he hath shewed by sending his sonne) doo on their behalf ageine embrace God, and with a certeyne gladnesse settled vppon him, submit themselues to him, and obey him according to all his commaundementes,

as

as is sayd in the Chapter folowing: This is the louing of God, that we keepe his commaundements.

And there be three causes recited in this Epistle, whereby all the godly ought to be stirred and inflamed too the true and earnest loue of God and our neyghbour. Causes of louing God and our neighbour.

The first is the true, earnest, and infinite loue of God to wards vs, which he hath shewed by sendyng his onely begotten sonne, who dyed, and rose ageyne for our saluation. Gods loue towardes vs.

Wherfore the order of right, & the eternall and vnchaungeable necessitie of debte requireth at our hãds, that we should not be thankelesse to God that loueth vs so hartely, but that wee shoulde render loue for loue, and be obedient to him, according as it is sayd in the Text, let vs loue him, bycause he hath loued vs first.

The second is the most streight commaundement of God, as it is sayde in the Text: This commaundement haue we of God, that he which loueth God, should also loue his neighbour. Commaundement.

The third is the most ample dignitie and profitablenesse. For this is the hyghest and chiefest worshipping of God, wherein God is most specially delighted, who dwelleth in the hartes of those that loue one another and agree together, as in a house or temple that he lyketh wel of, as is sayd in this Chapter: If we loue one another, God dwelleth in vs. On the contrarie part, he shaketh off God from gouerning him, whatsoeuer he is that soweth discord, or nourisheth and confirmeth hatred, yrefulnesse, desire of reuenge, discord, and warres. VVorthinesse and profit.

The loue of a mans brother or neyghbour comprehendeth in a maner all the vertues of the seconde table: as in the fourth commaundement, brotherly loue, kindhartednesse, duetifulnesse towardes a mans parentes and teachers, loue of a mans children, and kinsfolke, of the magistrates. &c. In the fifth commaundement, endeuour too keepe concord, friendship, meekenesse, mercie, vprightnesse which hurteth not another mannes body or good name, but dooth good vnto others. In the sixth commaundement, the loue of maryed folkes, eschewyng whoredome and aduoutrie, &c. In the seuenth commaundement, vprightfulnesse, which impeacheth not another mannes goods nor defraudeth another man in bargayning, and libgralitie towardes the poore. In the eyght commaundement, friendlynesse, faythfulnesse, soothfastnesse which hurteth not another man by slaunders, backbytinges, raylings. &c. VVhat is comprehended in the loue of our neighbour.

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Of all theſe vertues which are apparant too bee partes of neyghbourly loue, a man myght ſpeake in order, if this place were appoynted for the full opening of them. But as now it ſuffyſeth to haue poynted out the chiefe poyntes of this moſt large doctrine, as they are applyed to the Text of this preſent Epiſtle.

Vppon the ſecond Sunday after Trinitie.

The Epiſtle. 1. Iohn. iij.

MArueyle not my brethren, though the world hate you. Wee know that we are tranſlated from death vnto lyfe, bycauſe wee loue the brethren. He that loueth not his brother, abydeth in death. Whoſoeuer hateth his brother, is a manſlear. And yee knowe, that no manſlear hath eternall lyfe abyding in him. Hereby perceyue wee loue, bycauſe he gaue his lyfe for vs, and we ought to giue our lyues for the brethren. But who ſo hath this worldes good, and ſeeth his brother haue neede, and ſhutteth vp his compaſsion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neyther in tong: but in deede and in veritie.

The diſpoſement.

THis Epiſtle is of thoſe ſortes that perſuade.

For firſt, there is a comfort to be ſet againſt the hatreds of the world.

Secondly, there is an Exhortation to louingneſſe and liberalitie towardes a mans neyghbour.

The firſt place.

The hatred of the world againſt the godly.

MAruell not my brethren though the world hate you. Mans reaſon iudgeth of the toyles and troubles of the godly, and ſpecially of the contention among the teachers, euen for all the world after the ſame manner, as Saluſt ſayeth in his preface to the warres of *Iugurth*: To labour in vaine, and to purchaſe nothing elſe by ouertoyling a mans ſelfe, but hatred and ſclaunder, is a poynt of vt-

ter

ter madneſſe. For all the godly, and ſpecially the Miniſters of the Goſpel, who performe the dedes of moſt ſingular louingneſſe, and moſt earneſtly ſeke the euerlaſting welfare of theyr hearers, and execute their dutie moſt faithfully: doo reape in manner none other reward, than moſt bitter hatred, and vtter vnthankfulnes at the handes of thoſe vppon whome they haue beſtowed greateſt benefites. Ageinſt this temptation and the bitter fordoomes, ſpyghts, and hatreds of the wyle men of the world, wherby many are wont to be withdrawen from the miniſterie, Iohn comforteth vs in theſe woordes: Maruell not my brethren though the worlde hate you, as if he had ſayde, the iudgement of God and of the godly is farre of another ſort, than is the iudgement of the wicked world.

The greater that any man is before God, the more contemned and abiect is he before the world.

And ſeeing that at many mens handes ther is no token of a thankfull mynd rendred too God for his exceeding great benefites which he poureth out by heapes vppon all men, but all kynd of ſpyght: Let not vs wonder if the worlde hate vs alſo. For the Diuell enuying vs this ſo great felicitie, that we are conueyed from death to euerlaſting life, ſtirreth vp his inſtrumentes, & inflameth mens hatreds ageinſt vs. Therfore ageinſt the moſt bitter hatred of the world and of the vngodly, let vs ſet Gods good will & fatherly loue towardes vs, which the ſonne of God hath ſhewed by this notable token, that he hath ſpent hys lyfe for vs, and deliuering vs from death by the death of himſelfe, hath reſtored vs to the poſſeſſion of eternall life. Wherfore let eche of vs be ſo diſpoſed in mynd, that they may with a true hart ſay thus: It is ſufficient for mee hauing my full delyght in Chriſt, too doo thoſe things which are godly, and to ſpeake ſuch as are godly.

The ſecond place.

AN exhortation to louingnes and liberalitie towardes a mans neighbour: and the arguments of this exhortation are three.

Of the honeſtneſſe of it.
Of the profitableneſſe of it.
And of the example of Chriſt.

FIrſt of the honeſtneſſe or the neceſſarie coupling of the cauſe and the effectes, I know that we are tranſlated from death to lyfe, This folowing is worth bycauſe

the bearing away.

bycause wee loue the brethren, or bycause our fayth is effectuall by loue. For to this end are we washed from our sinnes by the blood of Christ, and translated from death into lyfe, that wee should hereafter eschue sinne, and earnestly execute loue towardes God and our neyghbour, which is the fountayn of al vertues. Now like as moving in a mannes body is an vndoubted token and effect of lyfe yet left in the body: euen so louingnesse is the next effect and an vnfallible signe of fayth shyning in the hart, wherby we are translated from death vnto life. And like as in this *Enthymeme*, I know there is lyfe styll in him, bycause there is stirryng yet left in his bodye: it foloweth not that stirring is the efficient cause of lyfe, but by the effect I gather accordyng to reason, that the cause is present: so in this place of Johns, Wee knowe we are translated from death too lyfe, bycause wee loue the brethren, this part of speech, bycause, betokeneth not the efficient cause (of which is spoken in the fifth of Johns Gospell in this wyse: He that beleeueth in the sonne, is passed from death vnto lyfe) but it betokeneth the effect, wherupon the argument is gathered that we are verely translated from death vnto lyfe, lyke as Luke in his .vii. Chapter reasoneth vppon the effect, that many sinnes are forgeuen too the sinfull woman, bycause she loued much. Likewise as if I should say, I knowe for a certeintie that the Sunne is vp, bycause I se the Sunnebeames glaring in my chamber. And in this selfsame Epistle is saide, In this haue we knowne his loue, bycause he hath spent his life for vs.

Necessitie.

The second argument, of the profitableneße, or of the necessitie of holding faste Fayth, lyfe, and euerlasting saluation.

For he that loueth not, hath not lyfe euerlasting abiding in him, but he continueth in death, according also as Paule sayeth: i. Cor. vi. No whoremongers, Idolaters, abusers of themselues with mankynd, pillers, &c. shall inherit the kyngdom of God. Therfore too the intent wee lose not the remission of sinnes receyued, the deliuerance from Deathe, the grace of GOD, and the euerlasting lyfe: wee must of necessitie fall to louingnesse and new obedience agreeable with gods will. And yet it foloweth not thereuppon that our louingnesse or new obedience deserueth forgiuenesse of sinnes and eternall lyfe. For his louingnes cānot so much as be begun, neyther pleased it God, except remission of sinnes be first freely giuen for Christes sake, and that fayth shyne in the hart. Briefly, euen altogether after the manner

manner of Logike hath Iohn included this argument in the forme of reasoning agreing too the Moode Celarent. But in the first place he hath put the conclusion, in the second the Minor, and in the last the Maior.

Ce Euery murderer, hath not lyfe euerlasting abyding in him: or abydeth in death.

la Euery one that hateth or loueth not his brother, is a murderer before God: Math. v.

rent Ergo, he that loueth not his brother abideth in Death, or hath not eternall lyfe abiding in him.

The third argument.

OF the example of Christe who spent his soule or his lyfe for vs, as he sayth in Ioh. xv. Greater loue than this can no man haue, then that a man should giue his lyfe for his friends. Paule Rom. v. GOD commendeth his owne loue towardes vs, in that when wee were his enemies, Christ dyed for vs. Example of loue.

Vnto these three arguments Iohn addeth a warning, that our loue should not be hypocritish or coloured, Neyther must our bowels, that is too say, our true and hartie good will and merry, and well doing which procedeth from a true hart, be shut vp ageinst our neighbour that hath neede, as the riche man did forclose the fountayne of his courtesie ageynst Lazarus whome he lothed. And let vs shew our louingnes toward our nedy neyghbor, not in words & toung only, but in very deede, with our counsel, our money, our trauel, & our true seruiceablenes. I doo not in words shew goodnesse, and in deedes noughtynesse (as sayeth Sophocles) but I shew deedes like vnto my wordes. Hypocrisie to be eschued.

For (that I may vse the wordes of Plautus) hee is a freend, that at the pinch helpeth me in deede, when I haue neede of his deede.

In this place may bee set forth a summe of the doctrine concernyng Almesdeeds and Liberalitie towards the poore, out of the Exposition of the. vii. commaundement, and also concerning the other parts or duties of neyghbourly loue, the chiefe poynts whereof are declared already vpon the Sunday called *Quinquagesima*, and an eight dayes ago.

The

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The third Sunday after Trinitie.

The Epiſtle. i. Peter. v.



Vbmit your ſelues euery man one too another: knit your ſelues together in lowlynes of mynd. For God reſiſteth the proude, and gyueth grace to the humble. Submit your ſelues therfore vnder the myghtie hande of God, that he maye exalte you when the tyme is come. Caſt all your care vpon him: for he careth for you. Bee ſober, & watch: for your aduerſarie the diuel, as a roaring Lyon, walketh about, ſeeking whom he may deuour, whom reſiſt ſtedfaſt in the fayth: knowing that the ſame afflictions are appoynted vnto your brethren, that are in the worlde. But the God of al grace which hath called vs vnto hys eternall glory by Chriſt Ieſu, ſhall his owne ſelfe (after that yee haue ſuffered a little affliction) make you perfect, ſettle, ſtrength, and ſtabliſh you. To him be glorie and dominion for euer and euer. Amen.

The diſpoſement.

THis Epiſtle perteyneth too the kynde of caſes that perſuade or diſſuade. For it is an exhortation to practiſe lowlyneſſe, and too beware of the diuels ſnares.

The argumentes are taken of the honeſtneſſe, of the profytableneſſe, and of the eaſyneſſe or poſſibleneſſe of the matter.

The cheef places of doctryne are two.

1 Of lowlyneſſe, wherof a part is Fayth ſettled vpon God, and beleeuing that God hath care of a man in his troubles.
2 Of the crafts of the diuell, which are to be kept off by ſobryetie and watchfulneſſe, and dryuen away by ſtedfaſt fayth and prayer.

The

[illegible] first place.

A[illegible] exhortation too Lowlynes.

THe pryde which the diuel breathed into our first parents, in saying to thē, Ye shal be as Gods, sticketh hard to our robes, & is as it were tied or fastened with nayles to the bottome of mens hartes. For all of vs by nature doo loue our selues and make much of our selues, coueting too excell others, and too bee preferred afore others, and that other should be counted inferiors and vnderlings too vs. And we trust much too our owne wisdom and strength, and when God casteth vs downe, and pincheth vs with miseryes and calamyties, we are angry & we fret ageinst God as if we were put to wrong at his hand. This pryde comprehendeth a great sinke of vices. For al proud folkes are first blynd, not perceiuing their owne infirmitie and filthynesse, nor considering that God is the author of those gyfts. They are careles without feare of Gods displeasure or iudgement. They are stately, ambitious, enuyers, busy bodies, skornfull, impatient in trouble, quarellers, malicious, makebates, stirrers of sedition and warres in the church and in realmes.

Self loue and selfweening.

Vyces accompanying pride.

Careles.

Stately.

Ageinst this vice is set the vertue Lowlynesse, or humilitie, which Peter in this place willeth vs to pitch down into the very bottome of our harts, & to kepe it in our mind as it were fast tide with a sure knot. And humylitie or lowlynesse is a vertue, wherby we acknowledging our owne infirmitie in the feare of God, are not proud: but with a true hart doo submit our selues too God, both in executing the duties of our vocation vpon confidence of Gods help, and in performing obedience in punishments and tribulations, and also in yeelding due honor vnto others.

Lowlynesse.

By this definition it is euident, that in this one word humilitie or lowlynesse, are conteined many vertues: that is to wit. i. The feare of God. ii. Modestie or myldenesse. iii. Faith settled vpon the good will and help of God. iiii. Diligence. v. Patience, obeying God meekely and with a quiet mynde in bearing out aduersities. vi Reuerence. Of euery one of which let the methodical or orderly expositions be fetched out of the declaration of the ten commaundementes. From thence also too the setting foorth of this Sermon of Peters; let there bee fetched the eyght causes or argumentes which ought to moue

Vertues conteined in lowlynesse.

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and inflame euery man too the earnest embracing of true lowlynesse, and the vtter eschuing of pryde. Peter vseth in this place three argumentes.

Causes that should moue to lowlinesse.

First, of honestnesse, or of the commaundement of God. Haue lowlynesse fastened in you, humble your selues vnder the mighty hand of God. For seing that God through his wisdome and righteousnesse hath stablished this order in mans lyfe, that one should serue anothers turne, and bee subiect one too an other, as Peter sayd a little afore, Submit your selues al of you one to another, and seing that of determynate purpose according to his fatherly goodnesse, he eyther punysheth vs iustly for our desertes, or else exerciseth vs with tribulations for our trial: It is our dutie, not to striue ageinst God, but patiently and with a willing and quiet hart too submit our selues to his fatherly good wil, and to obey his almighty power. For Gods hand is stronge ynough, not onely too beat downe the proud, but also too lift vp the lowly and afflicted, like as he ouerthrew the proud and stifnecked Pharao, & raysed the lowly Ioseph out of prison to the height of the kingdom of Egypt.

The profits of Lowlynesse.

Of the profitablenesse. For God giueth grace to the lowly, that is too say, he fauoreth them, and bestowes his gyfts vppon them, furtherynge them, helping them, and exalting them in time conuenyent, like as he aduanced the lowly Mary to this most high honor that she was the mother of God. He called Dauid from the shepherds fold, too the kingdome of Iury. When he had humbled Manasses, Nabuchodonosor, and the deposed Dauid, he restored them to their kingdomes from which they were cast.

God resisteth the proude.

On the contrary side, God resisteth the proud, & tumbling the downe from the highest top of their power, riches and glory, ouerthrowes them quite, like as the dreadful falles of Pharao, Sennacherib, Aiax, Apryes, Pompey, Cesar, Antonie, and others without number, shewe. For as Christ sayeth in Luke, xvi. It is abhomynation before God whatsoeuer is lofty in this world. And God delyghts too ouerthrowe al chymbers vpon hygh.

Of the ealynesse or pollicienesse. For whereas in troubles and miseries mens hartes tremble, and through thoughtfulnesse for their deliuerance & getting out agein, and for other things that may befal them afterward, are tormented with fearfulnes & sorow: It is a very hard thing too bee humbled under the mighty hand of God with a peace-

peaceable and quiet mynd, and to obey gods will without grudging or repyning. Peter therefore willeth vs too cast out of our myndes thys thoughtfulnesse and trembling of hart distrusting in God, and with stedfast assurance of hart to settle our selues vppon gods mercifulnesse and fauour, and without trembling or fearfulnesse in perils, too leane vnto the sound rocke Christ with a quiet and gladsome hart: and not too step aside from gods commaundement, and the needeful duties of our calling, for vncertein hope or feare of the falling out of things: like as Moyses standing at the red sea, Daniel, when he should bee cast too the Lions, the Apostles preaching the Gospell, Luther in the tyme of the assembly at *Aussburge* and in the whole course of his cause, did cast their care vppon the Lord, and went manfully through with the workes of their vocation. The same thing doth Christ commaund. Math. vi. First seeke the kingdome of God, and be not thoughtful for to morow, sufficient for the day is the trauel therof. *Of present things haue thou regard, Let God alone with afterward.*

The second part of the Epistle.

YOur aduersary the diuel goeth about like a roaring lion, seeking whom he may deuour, whom resist you sound in fayth. The diuel. The diuel keepeth continual, vnproclaimed, & vnreconcilable warre against the Churche, and euery godly person, whose destruction he practiseth both of body and soule by most craftyous crafts and vnmeasurable crueltie, like a hungerstaruen Lyon. Therefore euery godly man must (like a good souldiour) stand continually in battell ray, armed with the complet harnesse of God, the description whereof must bee borowed out of the sixth Chapter of the Ephesians, to set out thys place of Peter. There are fiue speciall kindes of policie wherewith Satan goeth about too assault men vnwares, and too dyrue them into sinne and fallinges, and into eternall destruction, and so too deuour them.

Snares wherewyth the dyuel intangleth folkes.

First, he puts into their myndes vngodly thoughtes, as Epicurisly or Academical doubts concerning the prouidence, the certeintie of the doctrine, and the soothfastnes of the promises, or threatnings of God: or else he stirreth false opinions and errours in conceit, whereby men are dryuen too meddle with vnnecessarye or vnryghteous matters

in which they perishe. Like as into the head of Iulian the renegate, and of many other worldly wyse me, he wrapped in Epicurishe doubts and contempt of religion. And he prompted Samosetanus, Arius, and Fotinus, with colourable and false opinions concerning the Sonne of God.

Secondly, in mens willes and harts he nourisheth and confirmeth the sinfull inclinations and affections of corrupted nature, as carelesnesse and neglecting of Gods wrath and iudgement, distrust in God, pryde, enuy ousnesse, lewd loue, hatred, slouthfulnesse, &c. Lyke as in Caine and Saule he encreased spytefulnesse and malice: In Iudas couetousnesse: In Paris the heates of lecherie: In Tyberius, dissimulation and cruelnesse: In a Scholer, loytering and lazynesse, &c.

Thirdly, he trumpeth in their wayes with enticementes and occasions of fallyngs, that is too wit, agreeablenesse of persons, and fytnesse of tymes and places, which stirre vp the sinfull inclinations of Nature, and minister easie and speedie way to offende: as vnto scholers he offereth lewde company, wherby they are often led away from applying & continuing their studies, into bitteling houses, too feastes, games, gaddings too and fro a nyghtes, and other foule disorders. When Dauid was ydle, he set before him Bethsabee washing hir self. And he egged ambitious Absolon forward, with hope of obteyning his Fathers kingdome.

Fourthly, he endeuoureth too quench the fayth of most men by aduersities, as by pouertie, contempt, diffamations, diseases, banishmentes, tormentes of body, and all the persecutions that Tyrants and the world can deuise. Of these kindes of policies chiefly, doth Peter make mention in this place, and he comforteth the godly, both by the example of all the brotherhood in the world, or of all the Church and the godly: and also with the short continuance of their troubles: and specially with the help of God who vnderpropeth, hardneth, & strengtheneth mennes myndes, that they should not faynt, as it is sayd, i. Cor. x. God is faythfull, who suffereth vs not to be tempted aboue our power, but with the temptation maketh a waye out, that wee maye endure it.

Fifthly, the Diuell weakeneth and ouerthroweth many mo with prosperitie, fauour of Noble men, wealthynesse, promotion, yelenesse, pleasures, &c. For in prosperitie by little and lyttle the

regard

regard of Gods displeasure, and the feare of his iudgment waxe faint and are quenched. Wherfore when the feare of God (which is as it were the keeper of all the other vertues) is removed, mens myndes doo easily gyue byde to their sinful lusts, & yeeld to the Diuel, who plyeth them with occasions of fallings, as Dauid, Salomon, and others without number haue falne in ydelnesse and prosperitie. And these sayings are well knowen: Prosperitie weakeneth the myndes euen of the wise. Also ydlenes breedeth sinne. Moreouer, *The sinne of sloth hath many a snare, to snarle in those that careleſſe are.* And agein. *When men be voyde of greefe, and set vppon the merry pinne: Their hartes open, and the feend with pleasant crafts creepes in.*

Hitherto we haue spokē of the maners of the temptations or policies of Satā, as shortly as might be. Now let the godly think vpon the fortifications and armour wherewith too furnish our selues that wee may be able to beware of the force, and crafties of Satan, and too disappoynt them. Fortification ageynst the Diuelles traynes.

The first of these is watchfulnesse, which must rid a mans minde of carefulnesse, dulnesse and drouzynesse in neglecting the pollyces and power of Satan, and perswade it selfe, that the name of Diuel, or Feend, is not a vayne scarbug, or paynted visor, but must aduisedly and earnestly looke to the sleightes of him, as of a moste suttle and cruell enemy, and endeuour to withstand, and cut of the beginnyngs of his temptations, like as Joseph with singular watchfulnes had an eye too the diuel when he layd the bayte for his chastitye, and so withstoode the beginnings of his allurementes. VVatchfulnesse.

So in the first kind of temptations, when the Diuell putteth into mens heads heauie and blasphemous thoughtes, which tend eyther too the confirmation of Epycurish careleſnesse or too the stablishment of despaire: the safest waye is, either by reading the word of God, or by some maner of communication or play with a mans freends, whatsoeuer it be, to driue those troublesome thoughtes out of his myndes, as much as may bee possible, before they bee strengthened and take roote. Remedie ageinst the entrance of despayre.

The second. Many slightes of the Diuell) and many sinnes and backesidyngs, specyally in the third kinde of temptations, may bee eschued by sobryetie and stayednesse. For drunken folkes doo soone slip vnwares into great offences, and by quenching theyr fayth and earnestnesse in prayer & in their studies & affayres, are euen Sobrietie and stayednesse.

layd like naked and vnarmed folke in daunger of their moſt cruel enemie the Deuill.

Fayth. The third and chiefe defence ageinſt the ſleightes of Satan, (and ſpecially ageinſt the firſt kinde of temptations which are moſt perilous of all) is ſound fayth, not giuing way to the thoughtes which the deuill or our owne fleſh putteth in our heades, but faſtening moſt ſtedfaſtly the eyes both of body and mind, vpon the onely word which God hath deliuered vs: which is the onely Ancor of our life and welfare: from which it muſt not ſuffer it ſelf to be pulled by any thoughtes, by any proſperitie, or by aduerſitie.

Example. The fourth is, the example of brotherhoode, or of all the brethren and godly men in the worlde, who ſuffeyne the ſame temptations and ſleyghtes of the Diuell as wee, and yet ouercome them, and put them to flight by the helpe of Gods Sonne, and by fayth ſtaying vppon the woorde of God, and by the comfort of the godly brethren.

Gods grace. The fifth is, the God of all grace, who hath called vs too his euerlaſting glorie by Jeſus Chriſt, who ſuffereth vs not to bee tempted aboue our power, but rayſeth and ſettleth, and ſtrengtheneth, and ſtabliſheth the buylding of our fayth, that it ſinke not, but continue and ſtand ſtedie and vnmouable againſt all the ſtormes of temptations, that the very true God may be truely honoured.

Vppon the fourth Sunday after Trinitie.

The Epiſtle. Rom. viii.

IF wee bee Sonnes, wee are alſo heyres, the heyres I meane of God, and heyres annexed with Chriſt: if ſo be that wee ſuffer with him, that we may alſo bee glorifyed with him. For I ſuppoſe that the afflictions of thys lyfe, are not worthy of the glorie which ſhal bee ſhewed vppon vs. For the feruent deſire of the creature, abydeth looking when the ſonnes of God ſhall appeare, bycauſe the creature is ſubdued too vanitie ageinſt

gainſt the will thereof. but for his will which hath ſubdued it in hope. For the ſame creature ſhall bee deliuered from the bondage of corruption, intoo the glorious libertie of the ſonnes of God. For wee knowe that euery creature groneth with vs alſo, and trauayleth in payne euen vntoo this time. Not onely it, but euen wee alſo which haue the firſt fruites of the ſpirit, mourne in our ſelues, and wayte for (the adoption) euen the deliuerance of our bodyes. For wee are ſaued by hope. But hope that is ſeene, is no hope. For howe can a man hope for that which he ſeeth? But and if wee hope for that wee ſee not: then doo wee with patience abyde for it. Likewiſe the ſpirit alſo helpeth our infirmities. For wee knowe not what to deſire as we ought: but the ſpirit maketh interceſsion mightily for vs with gronings, which cannot bee expreſſed with tongue. And he that ſearcheth the hartes, knoweth what is the meaning of the ſpitit: for he maketh interceſsion for the Saintes, according to the pleaſure of God.

The diſpoſement.

This Epiſtle is perſuaſiue. For it is a comfort of the Churche vnder the Croſſe in this lyfe. The propoſition or ground of it, is: The godly muſt beare the Croſſe, or ſuffer tribulation patiently and quietly.

The arguments of comfort are ſix.

The firſt is, vppon the efficient cauſe or the order eſtabliſhed by God, and alſo vpon the example of Gods ſonne.

All godly men are bounde too obey Gods wiſedome and Iuſtice, meekely and reuerently.

But Gods wiſedome hath appoynted this order, that all the children of God and heyres annexed with Chriſt ſhould bee made conformable too their patterne the Sonne of God our Lorde Ieſu Chriſt, who ſuffered exceedyng great myſeries, perſecution, and death before he was glorifyed: Ergo, all the godly muſt reuerently obey thys order of Gods wyſedome, and become lyke their patterne the Sonne of GOD, in perſecution, and patiently abyde the ſmall troubles of this lyfe, which are the wicket to lyfe and glory euerlaſting. Gods order to be followed.

Nowe this conditionall phrase, If wee suffer with him, signifieth not a cause or desert, but the order stablished by God, that he whych desyreth to come to the marke of lyfe and glory euerlasting, should paciently endure the paynes and troubles of so short and needfull a iourney. For eternall lyfe is geuen freely for the sonne of Gods sake, as it is sayde in Rom. vi. Iohn. iii. and. vi. &c. And in this place hee sayth expressely, that our afflictions are not worthy or deserue not the glorie to come.

This argument holdeth of right and equitie.

The second and chief argument is grounded vpon the ende of persecution, or vppon our most gladsome riddance out of all myseries. Light discommodities, which shall fall out in the end to our welfare, and be recompenced with exceeding great and endlesse glorie, are too be endured with a manly and a quiet mynde.

After the crosse & tribulations of the godly, there shal assuredly ensue to them a most ioyfull end, and eternall gladnes and glory, wherewith we shal be crowned after we haue wrestled out of all myseries: and enioying the sight & companie of God & his Church, wee shalbee filled with the lyght & wisdome of God euerlastingly: For to all those that exercise godlynesse, the end shal be most sweete.

Ergo, wee must in thys verye shorte race of our lyfe, paciently and wyth wylling myndes, endure some troubles of so needefull a iourney.

A comparison of vnequalitie

Paule enlargeth the Minor by a comparison of thinges that are not matches, that is to wit, of the myseries of this lyfe, and the glorie to come. For as there is no comparison of one little waterdrop, to the whole huge Sea, or of one small grayne of dust too the mountayne *Imaus*: euen so the lyght and short troubles of this most short race, are not woorthy too bee compared with the great and eternall glorie of the lyfe too come, as is sayde. ii. Cor. iiii. The small continuance and lyghtnesse of our afflictions procureth an exceedyng & eternall weight of glorie vntoo vs, whyle wee consider not the thyngs that are seene, but the thynges that are not seene. So sayeth hee heere, that the glorie of the Godly which is too come, is not seene wyth eyes, but that the reuealement thereof is too bee wayted for, by fayth and hope.

The third argument is grounded vpon an example of the whole nature of all thinges, or of the frame of the whole world.

The harmes that are common to many are too bee borne the more quietly,

quietly, by cause it is against right to couet odders, and to refuse such burthens as other men that are much better than our selues, are compelled to beare. Common harmes ought too greeue the lesse.

All the whole world is subiect to the fondnesse or abuse of the vngodly, and to the thraldome of corruption, and carefully wayteth for deliuerance, to the intent it may serue to the glorie of Gods children, for whom it was made.

Therefore let vs also suffer the common miseries the quietlyer, and beare with the delay. For afterward no doubt but the reuelation of the glorie of Gods children shall follow, though it bee put of for a whyle.

Haue patience then a whyle and stay:
Great profites springs of small delay.

Hee enlargeth this minor by the figure Expolition, and by feyning a person, in that hee sayeth, that all creatures do grone and endure throwes like women laboring of child, which creatures notwithstanding do want sense. But the feeling of the peyne commeth to the Church and the Godly, which grone for the sorow of Ioseph, and are sory that the vngodly abuse the creatures, and the Godly are afflicted & murthered, as if I should say, that the very walles of the Church bewaile Luther, it were as much to say, as the godly men in the Church lament that Luther preacheth no more in that place.

The fourth, is grounded vpon the example of the Apostles. The sorowes and miseries common to men with the cheefest lightes of the Church (that is to wit the Apostles, who had the first fruites of the spirite, or the more excellent gifts of the holy Ghost,) are to be borne patiently. The miseries and greefes of the godly that mourne in themselues and with earnest longing looke for the glorie that shall bee shewed openly vppon Gods Children, are but the same that the Apostles suffered. Exampl of the Apostles.

Ergo, they are too bee endured patiently.

The fifth argument is grounded vppon the maner of saluation, or of the full deliuerance of all troubles. The manner of saluation appointed by God is this, that in this present lyfe, wee should for Christ the Mediatours sake, receiue forgiuenesse of sinnes, imputatiõ of righteousnes, inheritance of the glorie to come, and the holy Ghoste the comforter the earnest penny thereof: and that in the meane season wee should in this lyfe bee subiect too the Crosse and to death, and patient-

The manner of saluation.

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ly by hope looke for our full saluation or deliueraunce from the present miseries.

Wee are saued by hope, that is too wit, the full deliueraunce from sinne, death, and all miseries is yet too bee hoped for and looked for: but the hope that is seene, (that is to say, of thinges presente that are seene with the eyes,) is no hope. Or the object which is seene before vs, is not hoped for. But the full deliueraunce or glorification of the Godly is hoped for, *Ergo*, it is too bee wayted for by patience. And whereas the Papistes argue in this wyse, Saluation is Iustification:

How we bee saued by hope.

Wee are saued by hope, *Ergo* we are iustified by hope, and not by faith only: I answer: I deny the consequent: bycause there is a guile in the double meaning of the woord Saluation. For in the maior or first proposition, it signifieth remission of sinnes, or reconcilement too God, & the heritage of eternall life. And in the minor or second proposition, it signifieth full deliuerance from all euils or euerlasting glorification, as with the mouth is acknowledgement of saluation, that is to say, hee that will bee glorifyed, must needes persheuer.

Argument of possibilitie.

The sixth argument is grounded vppon the efficient, or furthering cause, or vppon possibilitie. For mens mindes can not of their owne strength onely yeeld quiet, or by any meanes willing obedience too God, specially in greate troubles. And therefore the holy Ghoste the comforter aydeth vs wretches and weakelings, and as it were stretcheth out his hand to vs as wee are falling, and holdeth vs vp, and stayeth vs, and strengtheneth vs, that wee may bee able too beare out the burthen layde vppon vs, like as hee strengthened Steuen, Iohn Husse, Laurence, and others. Hee kindleth our mindes too true prayer, and ruleth the syghes and gronings of our heartes that desyre too bee soone dispatched out of these myseries, inclyning them too their obedience due too GOD, that wee may pray too bee deliuered according too GODS Fatherly good will, and not after our owne deuises. For wee know not what too pray as wee ought too doo. But hee taketh pitie of our ignorance, (as Bernarde sayeth) and accepting our prayer gently, gyueth not that thing which eyther is vtterly vnprofitable for vs, or not needefull too bee graunted so soone. But as for the prayer, it shall not bee vnfrutefull. For eyther it shall obteyne that which wee demaund, or els that which shall bee more for our profyte: lyke as a Father or Phi-

or Philippians doo gently graunt, not all thinges that the childe or the ſicke perſon deſyre, but ſuch things as they know bee meete for them.

Vppon the fifth Sunday after Trinitie.

The Epiſtle. i. Peter. iij.

BE you all of one minde, and of one harte, loue as brethren, bee pytifull, bee curteous (meeke) not rendring euill for euill, or rebuke for rebuke: but contrarywyſe bleſſe, knowyng that yee are thereunto called, euen that yee ſhould bee heyres of the bleſsing. For he that doeth long after life, and loueth too ſee good dayes, let him refrayne his toũg from euill, and his lippes that they ſpeake no guyle. Let him eſchue euill and doo good: let hym ſeeke peace and enſue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vntoo their prayers. Again, the face of the Lord is ouer them that do euill. Moreouer, Who is hee that will harme you, if ye folow that which is good? yea, happy are yee if any trouble happen vntoo you for righteouſneſſe ſake. Bee yee not afrayd for any terror of them, neyther bee yee troubled, but ſanctifie the Lord God in your harts.

The diſpoſement.

This Epiſtle is exhortatiue, conteyning preceptes of good woorkes, or the dueties of many vertues, of which diuers perteyne too the fifth Commaundement. From thence therefore may the orderly expoſitions of euery of them bee fetched into this Epiſtle.

The First is of one mindednesse or deſire of concord: to the mayntenance whereof there are three vertues cheefly necellary, of which is ſpoken Epheſ. iiii. With all lowlyneſſe, meekenesse, longſufferance or patience, endeuouring too keepe the vnitie of the ſpirit in the bond of peace. The vices that encounter it, are quarelſoulnes, which ſoweth diſcordes

One myndednesse.

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discordes and debates, and cowardnesse which fyghteth not euen for thinges needfull, as in defence of the truth of Gods Doctrine, and the glory of God, &c.

Like affectionednesse. The second is of like affectionednesse, which is touched with the feeling of other folks estates reioycing in the prosperitie of good men, and lamenting their aduersities: Or as Paule sayth: which is mery with them that bee mery, and weepeth with them that weepe. But (as Pindarus saith) the most part of men are greeued with their owne affaires, and haue no care for others. Peter therefore commaundeth like affectionednesse, which consisteth of two partes. First of frendlynesse, which nourisheth not maliciousnesse, spitefulnesse, and enuiousnesse, but willeth well too the good, and is glad of their welfare. And secondly, of pytifulnesse which is touched with the feeling of good mens myseries, and is sory that they should fare amisse. The vices that encounter it, are diuelishnesse, which is too reioyce at good mens harmes, and stonehartednesse, which is to bee touched with no feeling of another mans miserie.

Brotherly loue. The thirde is of brotherly loue or Christen freendship, which perteineth too the .iiii. and .v. Commaundements. The vices that encounter it, are hatred or enmitie, and counterfet good will.

Mercifulnesse. The fourth is mercyfulnesse or frankhartednesse, which with a willing hart or with a redy and cheerfull minde endeuoureth to his power, to do good to others with his counsell, trauell, mony, &c. It perteyneth to the .v. and .vii. Commaundements. The vices that encounter it, are churlishnesse, which eyther dooth no good too others, or else doth it not with a willing hart and a cheerful countenance, and lauishnesse, which doth aboue measure.

Gentlenesse. The fifth is of gentlenesse or courtesie, which in familiar meetinges, in talking with men or in hearing them, in answering them, and in performing all other poyntes of freendly behauiour, sheweth a good will towardes them with a certeyn pleasantnesse in countenance and gesture, without churlishnesse or disdeyn. It perteyneth too the .v. and .viii. Commaundementes. The vices that encounter it are, churlishnesse and lightnesse.

Meeknesse. The sixth is of meeknesse, which is a vertue that executeth no pryuate reuengement, but suffereth wrongs, reproches, and other displeasures for Gods sake, and for the quietnesse of the Church and the common weale. And it perteyneth too the .v. Commaundement. And vnto

this

this part of his exhortation hee addeth argumentes grounded vppon honestnesse and profit. Ye know how you ar called to this purpose that ye should bee heirs of blissednesse: that is to say, seeing that you are blissed of God for the blissed seedes sake, that you may enioy the heritage of eternall blisse: It standeth with honestie and right, or it is good right and reason, that you also on your behalfe should bisse others, and requite other mennes slaunderings and wrongs, not with railing and hatefulnesse, but with curtesie and well dooing. For in any wise it becommeth Christians too speake and do as Gelon king of *Syracuse* saith to the Ambassadour of Lacedemon in *Herodotus*: Surely thy delight to rail thus in thy talk, shal not cause me to serue thy turne in requitinge thee with reproche. The other argument grounded vpon the profitablenesse is expounded with the most sweet wordes of the xxxiiii. Psalm, the which I would wish youngmen too learne whole without booke, and so con it by hart. Now whereas the words of the Psalme doo in generall promise rewardes to the Godly who in religion and in their daily conuersation, exercise truthe, which eschue lying, rayling, slaundering, backebyting, deceites, sophistrie, &c. and practise righteousnesse which doth no man any euill, but al men good, and endeuoureth too maintaine peace and concord: Peter in this place restraineth them too a certeine peculiar kinde of folke, and behighteth quietnesse of life, successe of welfare, & Gods care and defence in all perils, too the meeke and milde which beare wronges and reproches patiently. And vntoo the vnrighteous and such as are desirous of reuenge, he threatneth the countenaunce (that is too say, the wrath of God) and horrible punishmentes.

Gelons answer too a rayler.

The seuenth is of patience or peaceable manlinesse or constancie, which shunneth not the profession of the truth, nor the defence of a rightfull case, nor any doonges that bee honest and helpfull vntoo others, for any feare, reuilinges, threates, slaunders, or reproches: but with a stout courage suffereth for the right, and awayteth for the rewardes that are behight the patient in heauen: accordinge too this saying: Mat. v. Blissed are they that suffer persecutiõ for righteousnes sake, for theirs is the kingdom of heauẽ. Blissed are you when men reuyle you, &c. It perteineth to the .i. .v. commaundement. And the vices that encounter it, are faintheartednesse, which is so discouraged with fearefulnesse or with reproche, that he forsaketh the profession of the truth, and rightfull cases, or the duetie of his vocation that are necessary

Patience.

Faintharted-nesse.

neceſſary and behouefull vnto others: but (as Ierom ſayeth) the feare of God muſt worke this in vs, namely too ſet lyght by all other feares: And wilfulneſſe or ſtiffeneſſe in defending vntrue needleſſe or wrongfull caſes, &c. The woordes are taken out of Eſay the eyght Chapter.

Wilfulneſſe or ſtiffeneſſe of opinion.

The eyght is of noble and ſtedfaſt profeſſion of the true doctrine concerning God. Sanctifie the Lord God in your harts, and bee redy at all times too render a reaſon too euery one that aſketh you of your faith. It perteineth too the ſecond precept of the x. commaundements. The vyces that encounter it, are vtter renouncing of God, or hiding of a mannes profeſſion when it is needfull too be ſhewed: And vngodly raſhneſſe or wilfulneſſe in maynteining errors. Theſe places of this dayes Epiſtle haue I deuided as ſhortly as I could, the full ſetting out of which at large may bee fetched out of my declarations of the vertues.

Stedfaſt profeſſion of the true doctrine.

Firſt, concerning endeuour to exerciſe concord, courteſie, and liberality towards others. Secondly of meeknes, which reſtreineth deſire of priuate reuengment. And thirdly of conſtancie in profeſſion, and in enduring the troubles that accompanie the profeſſion.

Vppon the ſixth Sunday after Trinitie.

The Epiſtle Roman. vi.

WHat ſhall wee ſay then? Shall wee continue in ſinne, that there may bee abundance of grace? God forbyd: How ſhall wee that are deade as touching ſinne, lyue any longer therein? Remember yee not, that all we which are Baptyſed in the name of Ieſus Chriſte, are Baptyſed too dye with him? Wee are buryed then with him by Baptim, for too dye, that likewiſe as Chriſte was rayſed vp from death by the glory of the Father: euen ſo wee alſo ſhoulde walke in a new lyfe. For if wee bee graft in death lyke vntoo hym: euen ſo ſhall wee bee (partakers) in the reſurrection: knowing this, that our olde man is crucifie

cified with him also, that the body of sinne might vtterly bee destroyed, that hencefoorth wee should not bee seruauntes vntoo sinne. For hee that is dead, is iustified from sinne. Wherefore, if wee bee dead with Christe, wee beleeue that wee shall liue also with hym, remembring that Christ beeing raised from death, dyeth no more. Death hath no more power ouer him. For as touching that hee died, he died, concerning sinne, once. And as touching that hee lyueth, he lyueth vnto God. Likewise imagine ye also, that yee are dead concerning sinne, but are alyue vntoo God, through Iesus Christ our Lord.

The disposement.

This Epistle is of those kind of cases that instruct. And the state, proposition, or matter whereof it entreateth is this: New obediēce is needfull: or, As many as are Baptised Christiās, and iustified by faith for Christes sake, must al from henceforth eschue sinne, and yeeld new obedience agreing with Gods will: or else, Those that are regenerated must doo good woorkes. This proposition confirmeth hee with three arguments gathered out of the place of causes: and hee setteth it forth with as many similitudes taken of the Baptim, of death, and burpall of Christ.

The first argument is of the finall cause of iustification. The finall cause of Iustification.

For when wicked men obiected vntoo Paul, If good woorkes deserue not forgiuenesse of sinnes, iustification and saluation: there is no neede why wee should regard too doo well: or it needeth not too doo good woorkes: Paule turneth this obiection vppon them, and reasoneth thus:

For this cause dooth grace surmount aboue sinne, and for this cause are forgiuenesse of sinnes and the holy Ghoste giuen vs through free mercy: that sinne and death should bee taken from vs, and new righteousnesse and lyfe bee kindled in vs.

All Christians or as many of vs as are baptised into Iesus Christ, haue obteined remission of sins through free mercy for Christes sake: and sinne is dead and buried in vs by Baptim.

Ergo, it is of necessitie that all Christians, or all those that are baptised, must no more sinne hereafter: but must begin a new obedience and life agreeable with the will of God.

The second argument is, of the efficient cause. The efficient cause of iustification.

That which is dead dooth nothing, and so sinneth not.

Wee are dead too sinne, that is to say, sinne is dead or released and abolished:

abolished: yea and drowned and buried in Baptim, that is to wit by the free remission of the sinne, and by the imputation of Christes righteousnesse, and by the beginning of such mortification or abolishment of sinne, that hencefoorth although sinne bee not vtterly suppressed, yet notwithstanding, it may not reigne any more.

Ergo, sinne must not hereafter bee effectuall and woorkefull any more, in these that bee baptised: or those that bee baptised must not sin any more.

The third argument is of the efficient cause also.

That which liueth and reigneth, is woorkfull and effectuall, that is too say, is alwayes dooing of somewhat.

Newnesse of life or righteousnesse is kindled by the holy Ghost in those that bee borne a new, or iustifyed by faith:

Ergo, the regenerate must needes from henceforth walke in newnesse of life, that is too wit, in new light and knowledge of God, and in new righteousnesse and obedience, according too al the Commaundements of God.

Then folow three similitudes or rather arguments grounded vpon the effectualnesse of the Baptim, and of the death, buriall, and resurrection of Christ.

A similitude of Baptim.

First, of his Baptim. Lyke as in Baptim a man is ducked intoo the water, and ducked out of the water ageyn: so likewyse sinne or the old man is by the effectualnesse of Baptim drowned in vs, and the new man or new lyfe and obedience ought too ryse out, and florish ageine.

Of Christes death and resurrection.

Secondly, of the death and resurrection of Christe. Like as Christ beeing raised from death lyueth vntoo God: so wee also beeing set free from sin in true repentance or mortifying of sin by Christ, or in the effectuall woorking of Christes death and resurrection, must hereafter not sin any more, but liue vntoo God, that is too say, enter intoo a new lyfe and obedience acceptable too God.

Of Christes buryall.

Thirdly, of Christes buriall.

Like as Christe beeing buried rose ageine: so wee also beeing buryed with Christ, (or hauing killed and buryed sinne in our selues through Christ,) must rise agein, and yeeld vntoo him the seruiceablenesse of a new lyfe acceptable too God.

These arguments grounded vppon the effectualnesse of Baptim, and of Christes death, buryall, and resurrection, are repeated foure times

times by Paule with exchaunge of woordes in this Epistle.

As many of vs as are baptised in Jesus Christ, are baptised too die, with him. Then are we buryed with him by baptim for too dye, that like as Christ was rayled vp from death: so we also should walke in newnesse of lyfe. That is to say, all that be borne ageín by baptim through fayth, or all Christen folke, are by the merite and operation of Christes death, dead and buryed vnto sin, or set free from sin: and by the operation of Chrystes resurrection, new righteousnesse and lyfe is kindled in them. Therfore like as Christ rose ageine from Death, and from his graue: So we also hauing death killed and buryed in vs by Baptim and fayth, that leaneth vppon the death and Resurrection of Christ, must walke in newenesse of lyfe, that is to say, in new lyght or knowledge of God, & in new ryghteousnesse and obedience acceptable too God. Against Libertines and carnal Gospellers.

He repeateth the same sentence with exchaunge of woordes in the next processe folowing. For if we be graffed in death, or be made partakers of death like vnto him, wee shalbe partakers of his resurrection also; knowing this, that our old man is crucified with him also, that the bodye of sinne might bee vtterly destroyed: that we should no more be seruants vnto sin: for he that is dead, is iustified from sinne. That is too say like as Christ hauing bin dead is risen ageín: So also our nature being dead in Baptim and by true conuersion from sinne vnto God, and set free from sinne by the merit of Christes death: must rise ageín, and not sinne any more, but lead a new life, such a one as pleaseth God. Our old man or sinne sticking in vs, or our sinnefull nature, is crucifyed, dead and buryed with Christ, (that is too say, is clensed and set free from sinne by the merite and operation of Christes death and resurrection) and is mortifyed by true repentance, persecution and troubles, that the body of sinne (or our sinnefull nature) may bee put away, not so as it should vtterly perishe, but that it should no more bee subiect too sinne. For he that is dead too sinne, is iustified or set free from sinne: or, sinne which is dead and put away, and buryed with Christ, must not from henceforth worke and be effectuall any more.

The third tyme he repeateth the same sentence in other exchaunge of woordes thus:

For if wee bee dead with Chryst, we beleeue that wee shall liue with him also.

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And the fourth time hee repeateth euen the selfe same sentence in somewhat more euident wordes. Knowing that Christ beyng rayſed from death, dyeth no more. Death hath no more power ouer hym. For in that he dyed too ſinne, he dyed once, and in that he lyueth, he lyueth to God. So thinke you alſo your ſelues too bee dead as touching ſinne, but too bee alyue vnto God in Christ Ieſu our Lorde: that is to ſay, like as Chriſt hauing dyed once for our ſinnes and riſen ageine, dyeth no more, but lyueth to God: So we being dead vnto ſinne, and beyng ſet free from ſinne through the operation of Chriſtes death, by baptim and fayth: muſt not ſinne any more, nor lyue in ſubiection to ſinne, but vnto God in Chriſt Ieſu, who kindleth new lyfe and ryghteouſneſſe in vs, and maketh the ſame acceptable and pleaſant vnto God.

This is the diſpoſement, and as it were a ſhort enlargement of the text of this Epiſtle, in which wee ſee ſet foorth the doctrine concerning the new obedience, which of neceſſitie is to be performed by thoſe that are borne a new. And therfore a ſumme of the whole place concerning good workes, may be opened to the full vnto the people.

Whither good woorkes be needefull.

What they bee.

What kindes there be of them.

What are the efficient cauſes of them, or in what wyſe they may bee wrought.

What is the formall cauſe, or, howe they become good and acceptable to God.

Of the finall cauſes, or, wherefore they are too be done: And of their effectes or rewardes both in this lyfe and in the lyfe too come.

Vppon the ſeuenth Sunday after Trinitie.

The Epiſtle. Rom. vi.

I Speake groſſely, bycauſe of the infirmitie of your fleſhe. As yee haue gyuen your members ſeruantes too vncleanneſſe, and too iniquitie, (from iniquitie vnto iniquitie) euen ſo nowe gyue your members ſeruantes vnto righteouſneſſe, that yee may bee ſanctifyed. For when yee were the ſeruauntes

uauntes of sinne, yee were not vnder ryghteousnesse. What fruite had yee then in those things, whereof yee are nowe ashamed. For the ende of those things is death. But nowe are yee delyuered from sinne, and made the seruantes of God, and haue your fruite that ye should be sanctifyed, and the ende euerlasting lyfe. For the reward of sinne is death: but eternall lyfe is the gift of God thorough Iesus Christ our Lord.

The disposement.

IT entreateth all of one matter with the Epistle which we heard vpon this day seuennight.

The ground thereof is this: All that be borne a newe, or all that be set free from sinne by free gyuen mercie through Christ, must not sinne any more, but must begin a new lyfe or obedience agreeing with the will of God.

The principall reasons are grounded,
First vpon the honestnesse of
the matter.

EVery man must obey him whose seruant he is.
You that be borne ageine haue renounced the seruice of sinne, and are become the seruantes of righteousnesse:
Ergo, yee must no more yeelde your selues too sinne, but must begin new righteousnesse or obedience agreeable to gods will.

A kin to this reason is the Argument
of coincidentes.

THe righteous man dooth ryghteous things.
Christen folke are ryghteous:
Ergo, They must liue righteously, and not sinne any more.

The third is vppon the profitableneſſe.

ALl Christen folkes must with earnest endeuour seeke eternall life, and by all meanes striue to shunne eternall death.
The reward of righteousnesse or of newe obedience is eternall lyfe, and the hyre of sinne is eternall death:

Ergo, righteousnesse or new obedience towardes al gods commaundements, is by all earnest endeuour to be folowed of the godly, and disobedience or sinne is by all earnest endeuour to bee eschued.

By these three Argumentes doth Paule confirme his proposition.

The cheefe places of doctrine are three.

Necessitie of weldooyng.

First, of the necessitie of weldoing or of new obedience, which is a stedie and continual will (through a forelyght of the true knowledge of Christe and fayth,) to eschue all sinnes, and too obey God according to all his commaundementes, too this end, that God may be honoured.

This definition may be most plenteously enlarged, by declaring in order too you euery of the ten commaundements, the sinnes agaynst which the godly striue, and the good workes or vertues in which they vtter their obedience. And also by rekening vp the causes of this new obedience and of the effectes of the same.

Christen libertie.

Secondly, concerning Christen libertie, which is a setting free from sinne, from death, from the curse of the morall Lawe, from the obedience that was to be performed too the ceremoniall and politike lawes of Moyses, and from mennes traditions out of the case of offence giuing. And christen libertie is not a loosenesse of lustes & wickednesse, or an exemption from the obedience that is due to the law of God or good manners: But wee are set free from sinne and from the condemnation of the lawe by Christ, to this end, that wee should from henceforth serue righteousnesse, or God and our neyghbour: like as Paule sayeth here: Nowe being set free from sinne, yet are made the seruants of God. And Gal. v. Brethren, yee are called too libertie, now see that yee turne not your libertie into an occasion of fleshlynesse, but serue one another through mutuall louingnes. i. Pet. ii. Not as making your libertie a couer of malitiousnesse, but as the seruants of God, honour ye all men, loue the brethren, feare God, and honour the King.

Eternall life is Gods free gift.

Thirdly, of this saying which comprehendeth a summe of the whole Gospel: Eternall lyfe is the gift of God in Chryst Iesu our Lord. For like as remission of sinnes and imputation of ryghteousnesse, and the holy Ghost, are of free mercie giuen to the beleuers for Chrystes sake: so also euerlasting lyfe is not due too any desertes of

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our woorkes as a wages, but is the meere gift of God, which wee obteyne by only fayth for Christes sake. Iohn.3.and.6. Hee that beleeueth in the Sonne hath euerlasting life. Now, although eternall lyfe bee gyuen freely for Christes sake: yet is it also the wages of good woorkes, not due by our deserues, but promysed of Gods free mercie. For godlynesse hath promises of the lyfe present and to come. 1.Timoth. 1111.

The darker sort of Phrases in the Text, may bee vnderstood in this wyse: I speake grossely for the weakenesse of your flesh, that is too say, I will vse a similitude which you of the ruder sort may vnderstād, taken of the most customable vsage of mans life, by which seruauntes are compelled too obey their Maisters.

Like as you haue yeelded your members, that is too wit, the powers of your Soule and the Instrumentes of them, namely, your mynd, your will, your hartes, tongues, hands, feete, and the rest of your lymbes, vnto vnryghteousnesse, that is, too the committing of it. For the Greeke woorde Anomia, (which is as much too say as lawlesnesse) signifieth all affections and deedes that fyght ageinst the Lawe of God.

Seruaunts of righteousnesse vntoo Sanctification, that is to say, too the doings of holy woorkes and vertues that please God: or, that yee may liue holyly and purely, and serue God in all vertues or good woorkes kindled in your hartes by the holy Ghost.

Yee were free from righteousnesse, that is too say, yee obeyed not righteousnesse.

The end of them, that is to say, the reward, payment, or vttermost wages of sinne, is death.

You haue your fruyte too holynesse, that is too say, you haue holy and acceptable woorkes vntoo God, and hee will recompence them with most ample rewardes in the eternall lyfe.

The wages of sinne is death, The Greeke woord Opson, signifieth properly all kind of meate that is dressed with fyre, sauing bread, and specially fish. Wee call it in some places of *England* Suwle. In old time there was giuē vnto Souldiours for their pay, not only coyne of brasse or of syluer, but also vittels, as flesh, fish, horsecorne, &c. Hereuppon commeth the Latine woord *Obsonium*, which signifieth, not only all kynd of foode, and vittelles, but in generall, the same thing that the woord *Stipendium* dooth: which is as much too say, as a Pay.

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Vppon the eight Sunday after Trinitie.

¶ *The Epistle. Roma. viij.*



Rethren, wee are debters, not too the fleshe, too lyue after the fleshe. For if yee lyue after the fleshe, yee shall dye. But if yee through the Spirit doo mortifye the deedes of the bodye, yee shall lyue. For as many as are ledde by the Spirit of God, they are the Sonnes of God. For yee haue not receyued the Spirit of bondage too feare any more, but yee haue receyued the Spirit of adoption, whereby yee crye: Abba Father. The same Spirit certifyeth our Spirite, that wee are the Sonnes of GOD. If wee bee sonnes, then are wee also heyres, I meane of God, and heyres annexed with Christe, if so bee that wee suffer with him, that wee may bee also glorifyed togyther with him.

The disposement.

This Epistle pertepneth too those kynde of cases that are persuasiue. For it is an exhortation too new obedience.

The ground thereof is, Wee are debters, not to lyue after the flesh, or new obedience is needfull, or those that bee reconciled too God by faith, must needs from hēceforth fyght ageinst sinne, and begin a new obedience agreeing with the will of God.

The argumentes of his exhortation are seuen, drawen out of the places that are of the persuasiue kynd.

The first is, of the impulsiue cause.

That which is due must of necessitie bee performed.
New obedience is due vntoo God:
Ergo, New obedience must needes bee performed.

Or

Or thus:

ALl reasonable creatures must needes reuerently obey the euerlasting and vnchaungeable order of Gods wisdome and iustice.

But it is the euerlasting and vnchaungeable order of Gods wisdome and righteousnesse, that men who are created by God, and by the Sonne of God redeemed, should obey God their creator and redeemer, and eschue sinnes which fyght against the will of God:

Ergo, wee must needes reuerently obey our creator and redeemer, and no more lyue after the flesh, or yeelde our selues too sinne.

The second is of the effect of sinne, or of the vnprofitablenesse.

ALl that lyue according too the flesh, (that is too wit, which willingly and wilfully folowe sinne or wicked inclinations and affections) beecome giltie of Gods wrath and of endlesse death and damnation.

All those that bee borne a new by fayth, must not agayne procure themselues Gods wrath and euerlasting death:

Ergo, they must not lyue any more after the flesh, but must performe newe obedience agreeable with the will of God.

The thirde is, of the profytablenesse or of the rewardes of newe obedience.

ALl that are borne a new by faith, must with all endeuour and diligence hold fast and maynteine the euerlasting lyfe which is gyuen them freely for Christes sake.

All that mortifye the deeds of the flesh by the Spirit, (that is to say,) which bridle and represse their sinfull inclinations and affections, and mortifie them, not only by Philosophicall diligence, but also by the spirite, or by true fayth, prayer, and heedfulnesse stirred vp and furthered by the holy Ghoste, doo hold fast Gods grace and euerlasting lyfe:

Ergo, all that bee borne a newe, must mortifie or bridle and put away the deedes of the flesh or the sinfull inclinations and affections of corrupt nature, or must eschue sinne.

The fourth is, of the efficient cause.

THe holy Ghoste worketh such motions in them that bee borne a new, as bee hymselfe is.

The holy Ghoſt is not the Spirit of bondage, ſin, and death, but is the Spirit of the adoption of Gods Children, the Spirit of true inuocation, of vertue, of loue, and of ſoberneſſe, as is ſayd. 2. Tim. 1.

Ergo, in all that be borne again of the holy Ghoſt, there muſt needs be kindled ſuch motions as bee himſelfe is, that is too wit, Childly obedience, inuocation, and loue of GOD, eſchewing all ſinnes that diſpleaſe GOD their Father.

The fifth is, of the honeſtneſſe of the matter, or of the duetie of Sonnes.

CHildren doo by Gods ordinance owe honour & obedience too their parents: Chriſten folke or thoſe that bee receyued by Chriſte and borne a new by the holy Ghoſt, are the Children of God:

Ergo, they are bound by Gods ordinance too performe obedience too God their Father.

The ſixth is, of the poſſibleneſſe of the matter.

THe holy Ghoſt confirmeth our mynds that wee may perſuade our ſelues for a certeyntie that wee are the Children of God, and helpeth our weakeneſſe, that wee may bee able too ſtand ſtedily agaynſt the ſlyghtes of the Dyuell, the aſſaultes of our ſinfull nature, and the enticementes of pleaſures, and bee able too eſchue ſinne, and exercile vertue.

The ſeuenth.

HE repeateth the Argument of the profitableneſſe or of the rewardes by Fayth and newe obedience in eternall lyfe, whereof although wee bee made heyres freely for Chriſtes ſake: yet is it therewithall a recompence or wages, which is yelded too our woorkes, not of deſert, but of promiſe. 1. Tim. 4. Godlyneſſe hath promiſes of the lyfe preſent and too come.

These are the cheefe Arguments wherewith Paule in this Epiſtle exhorteth all men too eſchue ſinne warely, and too doo good woorkes. And therewithall are propounded many notable places of Doctrine, which I wil picke out as breefly as may bee.

Neceſsitie of obedience.

The firſte is, of the neceſſitie of newe obedience and of the endeuour too doo good woorkes, and of ſinning no more after the receyuing of remiſſion of ſinnes, and the holy Ghoſte.

The

The second is, of the difference of deadly sinne and veniall sinne. There remayne in all men, (yea euen in the Sainctes that are borne a new) many euills that fyght ageinst the lawe of God (ageinst which sinnes they that bee borne a newe of the Spirit doo notwithstanding stryue, that is too wit) great dimnesse, and doubtes concerning God and Gods promises and threatnings, which doubtes do from tyme too tyme breake in vpon the mind many euill inclinations, fleshly carelesnesse, selfeonerweening, sinful flames of affections, and many defaults of ignorance and ouersight. Paul himselfe complayneth of the remayndor of these euils in him, euen after hee was borne a newe. Rom.vii. The good that I would doo, that doo I not, but the euill that I woulde not, that doo I. I see another Lawe in my members fyghting like an enemie ageynst the Lawe of my mynd, and subduyng mee vntoo sinne. Eccles.vii. There is no righteous man vpon the earth that dooth good, and sinneth not. Ageyne, it is certein that there be some kind of sinnes wherewithall if the Saincts defyle themselues, they lose the holy Ghoste and eternall life, like as Saul forwent Grace: and it is sayd of Aarō, that the Lord would beat him into pouder. Therefore it is needefull to consider the difference betweene the sinnes or defaults and euill inclinations that remayn in the Saincts, and other sinnes or offences ageinst conscience, which make of saincts no Sainctes, but thralles of Gods wrath and endlesse damnation: Which thing is aduouced in this saying: If yee lyue after the flesshe, yee shall dye: but if yee mortifie the deedes of the flesh by the Spirit, yee shall lyue.

Difference of deadly sinne and veniall sinne.

The third is, an euident Testimonie concerning the holy Ghoste and the office and benefites of the holy Ghost, whereof there be reckened three in the lesson of this Epistle. First, the holy Ghost leadeth and ruleth the mynds, willes, counsels, endeuours and dooings of the godly, so as they may please God, & become conformable too the will and Lawe of God, as it is sayd. 2.Cor.3. Wee are transformed into the same likenesse by the Spirit of the Lord. Secondly, hee is the spirit of the Children of adoption, witnessing in our mindes that wee are the Children of God, and that the euerlasting Father adopting vs for his naturall and only begotten Sonne our Lorde Iesus Christes sake, loueth vs with a true and Fatherly affection, and that wee are heires of all good benefites. Thirdly, hee kindleth in our minds fayth and prayer, by meanes whereof we doo not any more shunne God through

Testimonie concerning the holy Ghost.

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ſlauiſh feare, as though hee were an angry Iudge, but approche vnto him as to a kynde harted Father, and in all perils doo (through ſtedfaſt fayth) looke for ſuccour and all good thyngs at his hand. Theſe two benefites of the holy Ghoſt dooth Zacharie comprehende in two woordes in his. xii. Chapter. I will poure out the Spirit of thankſgiuing and prayer vpon the houſe of Dauid.

Difference of ſlauiſh feare and childly awe.

The fourth place is a difference of ſlauiſh feare, wherethrough men that are ſlaues of ſinne and death, beeing diſmayde at the beholding of Gods wrath and endleſſe damnation, doo dreadfully ſhunne God, and ſpecially in trouble, freat at him and hate him as a cruel tormentor, as it appeareth in Saule, Iudas, and innumerable others. And of the Childly feare, wherethrough mens willes and hartes ſubmit them ſelues too God with a Childely awe, loue, preaching vnto God by faith, and obeying him, and reſting vpon his Fatherly good will promiſed for his Sonnes ſake.

The fift place, concerneth the true calling vpon God.

The ſixth place is, of the euerlaſting lyfe.

Vppon the ix. Sunday after Trinitie.

The Epiſtle. i. Corinth. x.

THeſe are enſamples too vs, that wee ſhould not luſte after euill thynges as they luſted. Neyther bee yee worſhippers of Images as were ſome of them, according as it is written: The people ſat downe too eate and drink, and roſe vp ageyne too play. Neyther let vs commit fornication, as ſome of them cõmitted fornication, & wer deſtroyed in one day. 1023. Neyther let vs tempt Chriſt as ſome of thẽ tempted, & were deſtroyed of Serpents. Neyther murmur yee as ſome of thẽ murmured, and were deſtroyed of the deſtroyer. All theſe things happened vnto them for enſamples, and were written to put vs in remẽbraunce, whom the ends of the world are come vppon. Wherefore let hym that thinketh

thinketh hee ſtandeth, take heed leſt he fall. Ther hath none other temptation taken you, but ſuch as foloweth the nature of mã. But God is faithfull, which ſhall not ſuffer you to bee tempted aboue your ſtrength: but ſhall in the mids of temptatiõ, make a way that yee may bee able too beare it.

The diſpoſement.

THis Epiſtle is of thoſe ſort that are perſuaſiue. For it is a dehortation. The propoſition of this Epiſtle & of the whole. 8. & 9. & 10. Chapters to the Corinth. is this: Flee from Idolatry and things dedicated to Idols. And therewithall is ſet forth a generall exhortation to ſhunne backeſlydings ageinſt conſcience. The Arguments of his dehortation are taken of foure places.

Firſt, of the examples of the Iſraelites in the wilderneſſe, who by defyling themſelues with worſhipping the golden Calfe, and Baal Peor, and by tempting God with grudging ageinſt him, or with impatiẽce in their troubles, were horribly plucked from God, and ouerwhelmed with dreadfull puniſhments. Theſe puniſhments (ſaith Paul) are ſet before vs as figures and examples to warne vs of Gods wrath, and to ſhunne like ſinnes, for feare of eternall puniſhmentes.

The ſecond is, of the effects or puniſhments which lighte on thoſe that defile them ſelues with Idols, and ſuch like fallings.

The third is, of poſſibleneſſe, or of Gods help, who ſuffreth not thoſe that are newly entred into true godlineſſe, and the exerciſes of repentaunce and faith, to be tempted beyond their ſtrength, but withholdeth from them the greater daungers, that is to wit, the temptations of the diuel, & aydeth them in their encoũters, that they may be able to withſtand the allurements of falling, and auoyde the ſnares of the Diuell.

The fourth is, of the honeſtneſſe of the matter, or of Gods cõmaundement, who giueth moſt ſtreight charge to eſchue with al diligẽce the infections of worſhipping Idols, and of other fallings ageinſt conſcience.

The cheefe places of Doctrine are theſe.

THe firſt and cheefeſt, is a dehortation from the infection of worſhipping Idols, and ſpecially from eating meates offred vntoo Idols. The occaſion whereof is this: It was a cuſtome in Sacrifices, to burne part of the offering vpon the Altar, and too ſet parte of it too eate before them that beſtowed the offering. Ageinſt abuſe of libertie.

Unto

Unto these feastes resorted certeyn of the Corinthians that were conuerted to the true knowledge of Christe: who vaunting of their learning and wisdome, reasoned that Idols were nothing, and that it was lawfull too vse indifferent thinges as men lusted: and that it is a thing indifferent too eate flesshe offered too Idolles, or not too eate it.

That this is the occasion of al this whole discourse and the marke whereat it shooteth, it appeareth by the beginning of the eyght Chapter, and by the latter part of this tenth Chapter. For Paule answereth that the Godly ought in no wyse too bee present at such feastes where flesh sacrificed too Idoles is set vppon the Table, bycause that by theyr example the worshipping of Idols myghte bee confirmed, and the consciences of the weake myghte bee offended and wounded. For it is the most streyght Commaundement of GOD which willeth men too eschue Idolatrie and all the infections of Idoll seruice. But in this Epistle, Paul reasoneth cheefly vppon the discommoditie, or the examples of punishment, which lighted vpon the Israelites for lusting to eate of Idoloffrings, and for eating and drinking at the feast of the Idolatrous offerings too the golden Calfe. Exo. 32. and when they were bidden by the Moabytes too the Sacrifices of Baal Peor. Num. 20.

Idolatry what it is.

Idolatrie is not only the worshipping of Images, or of the heathen Gods: but also of mans owne brayn & wilfulnes without Gods words, eyther to Imagin some thing too bee a God which yet is no God: or too yeelde too any creature which is not God, the honor and seruices due too the only true God, as Inuocation and other sacrifices: or too worship God with the woorkes of mens handes, as Paule speaketh in Act. 17. that is too say, with Images and Pictures, & to binde God to those images: or to choose & set vp seruices & Ceremonis at a mās own pleasure, and to imagin that God is thereby appeased and made fauorable to vs: or to confirme other Idolaters by his exāple, & by obseruation of outward ceremonies. A larger opening of this descriptiō may bee taken out of the exposition of the vertues of the first Commaundement, and out of the .xxv. Chapter of Exod. The vertue that encountreth Idolatry, is true Godlynesse, or, The true worshipping of God, or, Christian religion, which is to acknowledge the one true God, the Father, the Sonne, & the holy Ghost, the maker of Heauen & Earth, aright: & to call vpon him, and to worship him with true Faith

True godlynesse.

and

and obedience, according as he hath shewed himselfe in his owne word of the law and the Gospel.

The second place.

OF whoordom, which alwayes is ioyned with miswor-shipping, and ofttymes in the prophetes is put for idolatrie it selfe. The vertue contrary to whoordom, is chastitie, the orderly exposition whereof may be repeated out of the sixt commandement. Now Paule alludeth to the story of the Israelits, who being called to the sacrifices and feastes of the Idoll *Peor*, did eat of the Idol offerings, and committed fornycation with the Idoll *Peor*, and with the daughters of Moab, Num. xxv. VVhordome

The third place.

OF tempting God, which is, not to obey God paciently in suffring calamites and troubles, like as the Israelites grudged at the troublesommes of their iorney, and were therfore slain by fyry serpents, Num. xxi. and not to stay a mans self vpon gods word and ordinance, but eyther to go deny God and his works, which notwithstanding we know to be by God. As the Phariseis Luke. xi. attributed vnto Belzebub the miracles wrought by Christ. And the Israelits Exod. xvii. deny that the Lord God brought them out of Egypt: or to correct Gods commaundements and ordynances, vpon a mans own rashnesse and vpon trust of his owne wisdom and strength, as if a man would go ouer a great riuer a foote, wheras god hath appoynted this order, that it should be passed by bridge or by boate. The *Enthusiastes* leauing Gods word, by which only he imparteth his light and benefits vnto vs, seeke new enlightnings. The Israelites in Num. xiiii. & xxi. despising Gods ordinaunce and commaundement, determine to make themselues a new Capteyn to conuey them agayne into *Ægypt*. When Christ was willed to cast himselfe downe from the pinacle of the Temple, he answered, that God was not too be tempted, who appointed this order that men should go downe by greeces. The whole exposition of the story concerning the firy serpents, and the brazen serpent set vp by Moyses in the wildernesse (which Paul citeth in this place,) may be fetched out of my exposition of the one and twentith chapter of Num. and of this saying, Iohn iii. Like as Moyses lifted vp the serpent in the wildernesse, Of tempting God.

The

The fourth place.

Murmuring or grudging.

OF grudging or repining, which is a freting and chafing and a disobedience ageinst God in troubles and punishments, as the Israelites in Num. xi. &. xiiii. murmured and grudged, taking the labour and painfulnesse of their iorney impatiently, and like thankleſſe persons, forgetting al the benefites and promises of God, distrusting him, and as it were reproving him of vntruth, for not performing the foode & defence which he had promised, lothing his present benefites, and lusting after fleſh and other finer fare. Of which lusting Paule but euen a litle afore, sayd: Lust not after euil things as they did. And in general, the doctrine concerning lust and concupiscence, or the hedynes of al our inclinations, affections & powers, to which right wel agreeth this verse of Crates, *Foule lustfulnesse is euen the ground, of euils al that may be found.* and also the doctrine of patience and rightfulnes which lotheth not good things present and beareth discommodites incident: may be repeated in this place. Cõcerning which, these sayings are vsual: Sufficiẽt for the day is the trauel therof. Also, content thy self with things that come to hand. And agein, *An Asse is he in dede whom hard mischaunce can make an Asse. But wyse is he that patiently hard stormes cã ouerpasse.* But properly grudgyng fighteth ageinst the first commaundement, and the contrariue vnto it, is Patience.

The fifth place.

Punishment and miseries.

IT is a generall lesson concerning punishments or miseries, that they be examples which warne men to shun Gods displeasure and such other penalties. For where as the Israelites were destroyed in the wildernesse by the destroying Aungel, or by the minister and executer of Gods wrath and punishments: all these things befel them, that they myght bee as patterns and examples vnto vs, vpon whom the ends of the world are come, to put vs in mynd of gods dreadfull wrath ageinst sinne, and of eschuing such like fallings which procure Gods displeasure, and of the endleſſe punishmentes that shal ensue without doubt. Therfore who so thinketh himself to stand, (and specially which demeth it lawful for him to eat of Idolofferings,) let him looke to it that he fal not into Idolatry and dreadfull punyshments, lyke as the children of Israel, and Aaron himselfe, and Salomon also did. Therfore we had need to vse singular wakernesse and heede, and

earnest

earnest prayer, least through fond persuasion of our owne knowledge, through the craft of the diuell laying snares for vs in our owne infirmitie, we be throwne headlong into Idolatry and other horrible calamities. For euē those that be borne a new and are in verie deede godly, may slide, and by losing grace and the holy ghost, may fall into euerlasting destruction, like as Saule, Judas, and others perished. This place would be read with discretion.

The sixt place

COncerning temptations, & the maner how to put them away, and ouercome them, I haue giuen some inckling vppon the iiii. chapter of Mathew.

Temptation is a prouocation or motion to sinne & wretchednes, rising of mans infirmitie, that is to wit, of doubtings & miswreenings of the mynd, and of sinfull inclinations and affections of the hart, or of outward inticements and occasions, which stir vp those sinfull inclinations, as Dauid by lighting vppon the beautiful shape of Bersabe, is tempted of his owne concupiscence, and yet is not driuen by the diuel vtterly to dispise and hate God, as Nero, Saul, and Judas were. But vnto those that haue the first beginnyngs of true godlynesse, true feare of God, and true fayth, there is a most sweete comfort set forth in this saying: God is faithful who suffereth vs not to bee tempted aboue our strength, as if he shoulde say, God louing vs hartily, and with stedfast good wil embracing all such as haue the begynnyng of true godlynesse, suffereth vs not too bee ouercome and to sinke vnder the allurementes of sinne, neyther will he lay greater burthens vpon vs, thā we be able to beare through, but distributeth troubles by Geometrical proportion. Upon the stout & manly saints, (such as Jacob and Dauid were) he layeth a sorer weight: and vpon them that be weaker he layeth a lighter weight, and strengtheneth and confirmeth our harts with the holy ghost, that they may be able to endure out the payne. Temptation what it is.

And he ruleth the fallyngs out, that they may be to the welfare both of oure selues and of others: according as it is sayd, To the godly all things worke to the best. Also, *To those that follow godlynesse, The ende brings alwayes sweete successe.*

Vppon

Vppon the tenth Sunday after Trinitie.

The Epistle, i.Cor.xii.



Concernyng spirituall thinges (Brethren) I woulde not haue you ignorant. Yee knowe that yee were Gentiles, and went your wayes vntoo dumbe images, euen as yee were led. Wherefore, I declare vntoo you, that no man speaking in the spirite of God, defyeth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of giftes verely, yet but one spirit. And there are differences of administrations, and yet but one Lorde. And there are diuers manners of operations, and yet but one God, which woorketh all in all. The gift of the spirit is giuen too euery man too edifie withall. For too one is gyuen thorowe the spirite, the vtterance of wysedome. To another is gyuen the vtterance of knowledge, by the same spirite. Too another the gyfte of healyng, by the same spirite. To another, power too doo myracles. Too another, prophesie. Too another, iudgement too discerne spirites. Too another, diuers tongues. To another, the interpretation of tongues. But these all worketh the selfe same spirit, deuiding to euery man a seuerall gift euen as he will.

The disposement.

The Epistle is of those sort of cases that instruct. For it is a doctrine concerning the giftes of the holy Ghost in the Church.

The chiefe places are foure.

1 A definition of the giftes of the holy Ghost, consisting of a reckening vp of ten sortes of them.

2 Of the efficient cause of the giftes, all which are distributed by one selfe same spirite, who diuideth them to euery man according as he lysteth.

3 Of the final cause, or of the vse of gifts, which must be imployed not

not too boasting, or to nourishment of drawings aside, and of sectes, but too the common profite of the whole Church.

4 A testimonie concerning the three persons of the Godhead, and in especially concerning the person, office, and benefites of the holy Ghost.

The first place.

There is one first and principall gift of the holy ghost, which must needes shine forth in all the sainctes without fayle, namely true acknowledgement and profession of our Lord Jesus Christe the sonne of God, or true faith beleuing that Jesus is the Lord, or in very deede, and by nature, God, and that he is Christ our only redeemer and Sauiour, and disliking and eschewing the worshipping of Idoles. Of this first and principall gyft, which is common to all sainctes, speaketh Paule in this place: No man speaking by the spirite of God, sayeth that Iesus is accursed, that is to say, all that curse Christ as a mischeuous plague condemned of God, and as a thing too bee taken out of the world, (as the Iewes in these dayes, the Turkes, and the Heathen men doo,) or which blasphemously saunder and corrupte the true doctrine concerning the person and benefites of Christ, (as the Arians and Papistes doo) are no members of the true Church, or are not gouerned by the holy Ghoste. And no man can say that IESVS is the Lorde, but by the holy Ghoste: that is too say, no man can rightly acknowledge and with stedie faith embrace, and constantly (euen to the last gaspe of his lyfe) confesse Jesus Christ too bee the only and true redeemer, and giuer of eternall lyfe, except hee bee gouerned and staied by the holy Ghoste. For he meaneth not of the bare profession of the name Jesus, but of the whole doctrine and the continuall sticking too the fayth of Christe, whiche Iohn expoundeth in his. 1. Chapter, These thinges are written too the intent you should beleue that Jesus is that Christ the sonne of God, & that by beleeuing you may haue lyfe in his name. This fayth is the firste and principall gifte of the holy Ghost, which must shine forth and appeare in all the Godly.

True godlinesse, or true Religion.

Besides this, there bee seuerall giftes of the holy Ghost, which are not distributed too all the members of the Church together, nor are behouefull too bee in all alike, but are giuen too some seuerall persons by the free will of God, that they may vse them, not too vaunting or

Diuersitie of the gifte of the holy Ghost.

too stirre vp debate and enuying. But to the cõmon edifying and welfare of the Church. And therfore Paule sayeth heere: There are diuersities of gifts, that is to say, the gyftes are diuerse or sundry, which bee distributed freely by the holy Goste. And there bee differences of administrations, like as the dueties of the members of a mans body are diuers and seuerall one frõ another. And there bee diuers maners of operations of the holy Ghoste in vs, or dyuers executing of administrations. And yet there is but one Ghoste, the holy Ghoste, who distributeth the gyftes, not to eche man all, but to euery man some. But vnto euery man is giuen a manifestation of the spirite, that is too say, the gyftes of the holy Ghoste do vtter and shewe them selues apparantely in euery man, according as is to the behoofe, both of himselfe, and of the whole Church, and of the common weale.

Homer in his viii booke of Vlysses.

God giueth not all good gyftes too all men.

And in the xii. booke of his *Iliades*.

To some God giueth warlike woorkes, to other he giueth a wyse minde, which gifte manie men enioy: and he saueth Cities.

Vtterance of wisdome.

Paule in this place reckeneth vp nyne kindes of seuerall giftes of the holy Ghoste. Of which the first is, the vtterance of wisedom, or Wisedome, that is to saye, a perceyuerance of all the Articles of the Christian doctrine, ioyned with true and earnest godlinesse, or with the true feare of god and faith, & with the framing of all a mans deuises and doonynges agreeably to the will of God. For all mans wisdome (as sayth Lactantius) consisteth in this one point, that hee acknowledge God aright, & worship him aright. Now besides the true knowledge of God and honest behauiour, which bee common to all the members of the Churche, Wisedome, in this place comprehendeth also a peculiar and more perfecte light, which not onely vnderstandeth the true doctrine aright, but also knoweth and cunningly discerneth errors and false opinions. And such a kinde of spirituall wisedome shone forthe in Paule, Austen, and Luther, kindled by the holy Ghoste, and confirmed by exercise of temptations, and encounters, and terrours and comfortes.

ii. The vtteraunce of knowledge, or cunning too bee derstand and discerne what thing, what time, before whom and in what wyse, is too bee cheefly done and folowed, what is meet and behouefull too bee doone in consideration of the place, time, and other circumstaunces: where consideration is too bee had of the weake in bearyng with thinges indifferent, and where a man may vse lybertie, &c. Vtteraunce of knowledge.

iii. Fayth or an assured trust settled in God, and woorking greate and wonderfull thinges, with a mighey and inuincible courage, and obteyning deliueraunce out of great daungers, which too put away, seemeth no lesse difficulte too mans reason, than too remoue mountayns out of their places. Of this faith hee speaketh thus in the Chapter folowing: If I haue neuer so greate fayth, yea that I can remoue mountaynes out of their places. Such faith was in the Apostles, and in our dayes with Luther, who with a stout and vnabashed courage of hart, did spred abroade the doctrine of the gospell, when all the worlde was ageinst him. Fayth.

iiii. The gifte of healing, as the Apostles healed the diseased, and S. Pantaleon restored health to many that were sicke in Maximilians Court. The gifte of healing.

v. Operations, of power or mightie operations, or woorking of miracles and wonderfull deliueraunces, as Esay deliuered *Hierusalem* from besegeing: or of the dueties of a mans owne calling, like as Paule is paynfull and labourfome in his vocation, and spreadeth the Gospell further abroade, than the rest of the Apostles. VVorking of miracles.

vi. Prophesying, that is too wit, the gift of foretelling things too come, suche as was in Agabus. Act. xi. and xxi. and in the daughters of Philip the Gospeller. Act. xxi. or els a singular aptnesse and fitnesse in expounding the prophesies of the Scriptures, and such a singular aptnesse was there in Luther, euen by the witnesse of Erasmus. Prophesying.

vii. Iudgement to discerne spirites, or discernement of opinions which are decked with a counterfet colour of truth, lyke as Malchion was the firste that discouered the sleightes of Samosetane, Alexãder spied out, that Arius taught false doctrine, and Hilarius found fault with the crafty conueyaunce of Auxentius. Iudgement to discerne spirites.

viii. Diuersitie of tongues, as Ierome was seene in dyuers Tongues.

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tongues, as in the Latine, Greeke, Hebrew, Slauoniſh, and the Chaldey tongues.

Interpretation of tongues.

ix. The interpretation of tongues, or the ableneſſe too tranſlate forreyne languages, properly, & expreſſely intoo a mans own tongue, as Luther with a ſingular cleerneſſe turned the Pſalmes and the Prophetes, into the Dutch tongue: or generally it is an eloquence, or gifte of vtteraunce, and handſome expoſiding of entangled opinions in controuerſie, whereof many riſe only of the ignorance of the tongue & of the phraſes of the ſame. Hytherto I haue reckened vp a beadroll of the cheefe gifces of the holy Ghoſt.

The ſecond place.

The efficient cauſe of all gifts.

THe efficient cauſe or author and giuer of all ſpirituall gifts, is the one and ſelf ſame holy Ghoſte, which diſtributeth ſeuerally to echo man according as hee liſteth. Then it is the greateſt folly in the worlde to be proude of an other mans goods, which neither are in our power, nor can be gotten by our owne cunning, and too vaunt ones ſelf aboue other mē for them, and too kindle harteburning, and cheriſh hatred for them, as it happened in the Church of Corinth, and in other places at all times.

The third place.

How Gods gifte are too bee vſed.

IF God of his goodneſſe haue beſtowed any gifts vpon vs, they are to be vſed reuerently, not to boaſting, or too the diſdeyne and contempt of other folkes and the nouriſhment of ſuch like fond affectiōs, but too the common profite and welfare of the whole Church: like the members of mans body, which though they be one vnlike another, and ſome haue more excellent offices than the reſt, yet ſtriue they not ambitiouſly among themſelues, but employ all their woorkings to the cōmon welfare of the whole body. And hereūto may this moſt honeſt ſentence of Euripides bee referred. If euery man taking the benefite or good gift of God beſtowed vppon him, would regard it and employ it to the cōmon profite of his countrey, then ſhould Cities bee afflicted with fewer inconueniences, and become happy hereafter.

The fourth place.

LEt the notable teſtimonie concerning the perſon and benefytes of the holy Ghoſte ſet foorth in this Epiſtle, bee conſi-

dered,

bered. For by expresse woordes the title of Lord and God, and the peculiar woorkes of the diuine and almightie nature are attributed vnto him, which do conuince that the holy Ghost is God in very deede and by nature, and that hee is of one substaunce and of one continuaunce with God the Father and the Sonne. But a more plenteous and full declaration of this doctrine, may bee fetched out of the place that concerneth the holy Ghost.

Vppon the. xi. Sunday after Trinitie.

The Epistle i. Cor. xv.

BRethren, as perteyning to the Gospell which I preached vntoo you, which yee haue also accepted, and in the which yee continue, by the which yee are also saued: I do you too wit after what manner I preached vntoo you, if yee keepe it, except yee haue beleeued in vayne. For first of all, I delyuered vntoo you that which I receyued, how that Christ died for our sinnes, agreeing to the scriptures: and that hee was buryed, and that hee rose ageyne the third day according to the Scriptures: And that hee was seene of Cephas, then of the twelue. After that, hee was seene of moe than fyue hundreth brethren at once, of which many remayne vnto this day, and many are fallen asleepe. After that appeared hee too Iames, then too all the Apostles. And laste of all hee was seene of mee, as of one that was borne out of due time. For I am the leaste of the Apostles, which am not worthy too bee called an Apostle, bycause I haue persecuted the congregation of God.

But by the grace of God, I am that I am. And hys grace which is in mee, was not in vayne. But I laboured more aboundantly than they all: yet not I, but the grace of GOD which is with mee. Therefore, whether it were I or they, so wee preached

ched, and so yee haue beleeued.

The disposement.

ALl the whole xv. Chapter of the first Epistle to the Corinthians, perteyneth too those kinde of cases that instruct. For it is a doctrine concerning the resurrection of the dead. And the partes of the whole discourse are three.

1 Whither there shall bee any rysing ageyn of the dead.

2 What manner of rysing that shall be, or what manner a bodies they shall rise withall.

3 What is the cause of the rysing ageyne of our bodyes, that is to wit, the death and resurrection of Christ, whereby he hath swalowed vp our sinne and death, and restored life and glorie euerlasting to his Church.

The firste parte of this discourse, (namely that there shall bee a rising ageine of the dead) is confirmed by Paule with foure reasons, of the which the firste in this dayes Epistle is taken of the efficient cause.

Christ hauing bin dead is risen ageyn,
Ergo, wee also shall ryse ageyn.

Texts that proove Christes resurrection.

Hee proueth the Antecedent, first by the holy Scripture, as Psal. 15. Esay. 53. Osee. 6. and also by the story of Ionas, And secondly, by the recorde of many that with theyr eyes saw Christe rysen from death.

For Christe the same day that hee rose ageyne too lyfe, appeared first too Marie Mawdline alone. Iohn. 20. Mark. 16.

Secondly, to the rest of the women togyther. Mat. 28.

Thirdly, too the two men that were gooing into the feeldes, whom the Apostles beleeued not. Mar. 16. Fourthly, too Simon Peter or Cephas. Luke. 24. and 1. Corinth. 15. And fyftly, too all the Apostles at once as they were gathered too gyther, sauing Thomas. Iohn. 20 Luk. 24. and 1. Cor. 15. And all these discoueries were made in one day, on which day Ierome supposeth that Christ shewed himself to Iames the lesse also.

Afterward hee shewed himselfe certeyne tymes too the Apostles when Thomas was with them, & at the Sea of Tyberias, Iohn. 20. and 21. Also in Galilee too moe than fyue hundred brethren at once. Mat. 28. 1. Cor. 15. Also hee appeared too all the Apostles or Disciples.

sciples. And this is the proofe of the Antecedent.

And the consequent of this argument is euidently confirmed by this Syllogisme:

Whatsoeuer Christ both wil and can bring too passe, shall out of all doubt take effect.

Christ both will call the dead to lyfe ageine as the sayings of Iohn doo witnesse. Iohn. 5. 6. and 11. And also hee can restore lyfe too the dead: for by his death hee swalowed death into victorie, and by his Resurrection hee restoreth lyfe euerlasting too vs when wee bee dead.

Ergo, wee also shall out of all doubt bee called too lyfe ageine.

The cheefe places.

The cheefe comfort of Christians in all cases.

The first and most principall place is the Doctrine concerning the rysing ageine of the dead, which perteyneth too the Article of our Creede, I beleeue the resurrection of this flesh, and the life euerlasting. This is the end and marke of the whole life and faith of Christen folke, and the cheefest and most stayed comfort in all the tribulations of this most miserable and slightfull life, yea and in death also: that wee for a certeyntie persuade our selues and beleeue, that wee are not created too the miseries of this troublesome and mortall lyfe only, but that after the death of this bodie, there remayneth assuredly a blissed and euerlasting lyfe, in which, recepuing ageine the same bodies, (howbeyt renued) and the same flesh which wee now beare about vs, and that beeing set vtterly free from all sinne, labour, and sorow, wee shall face to face enioy the sight of the whole godhead, and so being filled with heauenly light, righteousnes, life & gladnesse, shall praise God for euermore.

Textes confirming the sayd comfort.

The Doctrine of this Article is most euidently confirmed by many Sermons of Christe, of the Prophetes, and of the Apostles, and most brychtly set foorth in this fifteenth Chapter of the first too the Corinthians. Too the intent therefore that wee may surely fasten in the inward bowels of our hartes thys wholsome and most effectuall romfort in all myseries: Let the cheefest textes bee alwayes in our sycht. As these: Iob. 19. I knowe that my redeemer lyueth, and I shall ryse out of the Earth in the latter day, and shall be compassed ageyn with my skin, and in my flesh shal I see my God: whom I shall beholde, euen I my selfe, and myne eyes shall behold

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him, and none other for mee. This hope is layd vp in my bosome. Iohn.v. The houre shall come that all which are in their graues, &c. Iohn.vi. This is the will of the Father that sent mee, that euery one which seeth the Sonne, and beleeueth in hym, should not perish but haue lyfe euerlasting, and I will rayse him vp at the last day. Iohn.xi. I know that hee shall ryse agein at the last day.

The cause of our resurrection.

The foundation and cause of the rysing ageyne of our bodies, and of life and saluation euerlasting, is the Resurrection of our Lorde Iesus Christ the Sonne of God, whereby hee hath swallowed vp sinne, death, hell, and the diuell into victorie, and conueyeth all those that flee vnto him, from death, vnto a blissed and endlesse lyfe. And this is the cause why Paule in this Epistle confirmeth this sentence with so many woordes: that Christ is risen from death in deed. I doo you to wit of the Gospell.

The second place.

Good things cannot bee repeated to often.

THe entraunce into this Epistle doth vs to vnderstand, that the true, wholsome, and necessarie Doctrine concerning the cheefe Articles of the Christen Faith, ought oftentimes and continually to bee repeated, yea and the selfe same thinges too bee beaten into the hearers eares in the selfe same woordes, that they may deepely sinke and stedfastly sticke in their mindes, as Paule saith: Phil.iii. It is no paine vnto mee, but it is for your welfare that I wryte one thing oftentimes: beeware of dogges which chaunge and marre the doctrine of the Gospell which I deliuered you. Therefore let those that teache faithfully, repeate oftetimes one doctrin that is profitable & necessary, as that wyse man sayd, that hee speaketh the selfe same things too the selfe same persons. And this most profitable rule of studyes, giuen by Epictetus, is well knowne. Know thou that it is not easie for a man to bee learned, vnlesse that hee doo euery day either heare or read suche things as hee would be grounded in, and likewise vse them in this like. So Paule in this place sayth: that he deliuereth not a new Doctrine to them, but that hee putteth them in mynde of the Gospell, by the same woordes that hee had preached it to them before.

The third place.

The effectualnesse of preaching.

OF the effectualnesse of the Gospell, or of the liuely woorde sounding in the mouth of the Mynisters, by which woorde only and not other-

otherwyse, God imparteth the true knowledge of himselfe, true faith, the holy Ghost, and euerlasting welfare too those that beleeue. Therefore sayth Paule, in this place, by the Gospell which I haue preached vntoo you, which you haue embraced, and by which you are saued, if ye holde it fast by fayth, vnlesse perchaunce (which God forbid) yee haue now shaken of the fayth, and beleeued heeretofore in vayne. And it agreeth fully with this sentence. Rom.i. The Gospell is the power of God too the saluation of euery one that beleeueth, and Acts.xi. Peter shall speake woordes too thee, by which thou and thy house shalt bee saued. Such other textes as these, we shall heare in the Epistle of the next Sunday, which are too bee set ageinst the *Enthusiastes*, who imbrace the woorking of the word and sacraments, and looke for new enlightenings and heauenly traunces without the word.

The fourth place.

OF the passion, death, and resurrection of Christ, and of the wytnessings of the Prophets in the Scripture, Esai.liii. Dan.ix. Psal xxii Zach.xiii. in which places Christs death and passion is foretold: and of the causes and benefites of Christes death, which things we haue made mention of alreadie vpon good Friday last.

The fifth place.

OF Paules modestie in boasting, who termeth himselfe the least of the Apostles, and vnworthy the name of an Apostle, and yet declareth of himselfe that he hath laboured more than the rest of the Apostles. Modestie or myldnesse, and true glory, are coulin vertues, like as sparingnesse and liberalitie, vprightnesse & streightnesse, true dealing and streight iustice.

Modestie acknowledging a mans owne weakenesse and filthines, is not proud ne exalteth himselfe eyther in conceite, or in talke, or in doings aboue that he is able too performe: but vppon trust of Gods helpe diligently executeth the necessarie dueties of his vocation, and ruleth all his saings and behauiours by graue iudgement. What modestie or myldnesse is.

True glorying or boasting, is (as Paule defineth it) the wytnesse of our owne conscience, to acknowledge and mainteine the righteousnesse of a good conscience, and Gods giftes, and the vertues and well doopngs and successes giuen vs of God, and too set our selues ageinst the leasings of slaunderers, that God may bee glorified, & other folkes True boasting.

may not be withdrawne from the miniſtery by our miſreport and diſhoneſtie, but rather may be allured to the knowledge of the goſpel, and too true godlyneſſe, by the auouchment of our good name and our good examples. Paule therfore ſayeth that he is vnworthy the name of an Apoſtle, that is to wit, as in reſpect of his owne deſert, or as perteyning to his owne infirmytie and limes: And agein he glorieth that he hath laboured more thã they all, that is to wit, as in reſpect of the giftes and good ſucceſſe of his vocation, giuen vnto him by the free fauor and ayde of God.

The ſixt place

COncerning the free fauor and help of God needfull to the ryght and proſperous performance of all the workes of our vocation. And alſo concerning the difference of Gods grace working in vs and with vs, (which the ſchooles haue taken out of thys place of Paules) is ſpoken in the. xxv. and. xxvi. diſtinctions of the ſeconde booke of ſentences.

Vppon the twelfth Sunday after Trinitie.

The Epiſtle. ij. Cor. iij.



SVch truſt haue wee thorowe Chriſt to Godward, not that wee are ſufficient of our ſelues too thinke any thing as it were of our ſelues, but our ablenes commeth of God, which hath made vs able too miniſter the newe Teſtamẽt, not of the letter but of the ſpirit. For the letter killeth, but the ſpirit gyueth lyfe. If the miniſtration of death thorowe the letters figured in ſtones was glorious, ſo that the children of Iſrael could not beholde the face of Moyſes for the glory of his countenance (which glory is doone away) why ſhall not the miniſtration of the ſpirit be much more glorious? For if the miniſtring of condemnation bee glorious: much more dooth the miniſtration of righteouſneſſe exceede

ceede in glory. For no doubt that which was there glorifyed, is not once glorifyed in reſpecte of this exceedyng glorye. For if that which is deſtroyed was glorious: muche more ſhall that which remaineth bee glorious. Seeyng then that wee haue ſuch truſt, wee vſe great boldneſſe, and do not as Moyſes, which put a vayle ouer his face, that the children of Iſraell ſhoulde not ſee for what purpoſe that ſerued which is put awaye. But theyr myndes were blynded. For vntill this day remaineth the ſame couering vntaken awaye in the olde Teſtament when they read it, which vayle in Chriſt is put awaye. But euen vntoo this daye when Moyſes is read, that vaile hangeth before their hartes. Neuertheleſſe, when they turne too the Lord, the vayle ſhall bee taken away. The Lord no doubt is a ſpirite. And where the ſpirit of the Lorde is, there is libertie. But wee all behold in a myrrour the glory of the Lorde, with his face open, and are chaunged vntoo the ſame ſimilitude, from glory too glory, euen of the ſpirit of the Lorde.

The diſpoſement.

This Epiſtle is of thoſe kynde that inſtruct, for it is a Doctrine concerning the miniſterie of the Goſpell.

The chiefe places are three.

1 Of the effectualneſſe of the miniſtration of the Goſpel, by which there is a newe light or knowledge of God, newe righteouſnes, and lyfe kindled in the hartes of the hearers.

2 Of the efficient cauſe of conuerſion or quickening, and of al ſpiritual doyngs, that are ſtirred vp in vs by the Goſpell.

3 Of the letter and the ſpirite, or the difference of the miniſtration of the olde Teſtament and the newe, or of the Lawe and the Goſpel.

Now forasmuch as the maner of ſpeech and phraſe in this whole third Chapter of the ſecond Epiſtle to the Corinthians is ſomewhat darke and vneaſie: I wil (together with the expoſition of the places) declare the ful text of the whole Chapter in a briefe paraphraſis.

The firſt place, concerning the effectualneſſe of the miniſtration of the Goſpell.

The moſt part of the ſecond Epiſtle too the Corinthians is ſpent in this auouchment which Paule ſetteth ageinſt the ſaunders of the

the false Apostles. I auouche that I Paule am not a deceyuer or a huckster, that corrupteth the truth for ambition or gaines sake: but a faythfull minister, and that I haue faythfully deliuered too you the sincere and pure Doctrine of the Gospell wythout corrupting it. Concerning this auouchment, he appealeth to the Corinthians themselues for record in the beginning of this Chapter. You are our Epistle written in our hart, which is knowne and red of al men, in that yee are manifested too bee the Epistle of Christ, ministred by vs, and written, not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshly tables of the hart. As if a man should saye, I confirme not myne auouchment wyth forreine and farre fet testimonials or letters of commendation in behalfe of my ministerie. But you your selues beare witnesse with mee in my hart, that I haue deliuered vnto you the vncorrupted word of the Gospell faithfully, as long as all men know and see, that you hauing forsaken vngodlynesse and heathenish Idolles, are turned to the true knowledge of Christ by my ministration: and as long as you your selues shewe that your hartes are Christes Epistle or the Tables wherein Christ himselfe is imprinted, dwelling in you, and woorking in you, and that there is kindled in you true knowledge of God, newe righteousnesse, and lyfe, by the spirit of the lyuing God who is effectuall by my ministerie. And so the lyuely lawe and obedience agreeing wyth Gods lawe, is not grauen in Tables of stone, or in the tables of Moyses, wherein were grauen the letters or woordes of the lawe written with the finger of God, but in your fleshly or obedient hartes, wyth the finger or spirite of the lyuing God: as is sayde Iere.xxxi. I wyll put my law in their mynds, & in their harts wil I wryte it. This effectualnes of my ministerie is an euident token, that I am a faithful minister of the Gospel: & that the word of the Gospel sounding in the mouth of me and of all faithful ministers, is not a fond tale, or emptie words, and a fable as good as a sicke mans dreame, but a thing effectuall that woorketh saluation in deede to euery one that beleeueth, as is sayde Rom.i. Let such like testimonies full of comfort be alwayes in sight, which auouche that the Churche is verely gathered too God by the worde of the Gospell, and that by this ministerie God woorketh in deede, and imparteth the true knowledge of himselfe, rygh teousnesse, and lyfe euerlasting too those that beleeue.i.Thess. ii. Yee haue receiued, not the woord of man, but (as it was in deede) the woord of God, which

which is worketull in you that beleeue. ii. Cor. v. God hath reconciled vs too himselfe by Iesus Christ, and hath betaken vntoo vs the office of preaching the attonement. Therefore are wee messengers in the roome of Christ, euen as though God dyd exhort you by vs. i. Cor. i. It pleased God through foolishnesse of preaching, too saue them that beleeue. Actes. xi. Peter shall speake woordes vnto thee, by which thou shalt bee saued, both thou and thy housholde. Esay. lv. The woorde that passeth out of my mouthe, shall not returne emptie vnto mee, but shall woorke all things that I haue sent it vntoo. Rom. x. Faith commeth by hearing, and hearing by the woord of God. Rom. xv. Whatsoeuer things be written. &c. Iohn. xvii. I pray not for the Apostles. &c. Iohn. xv. You are made cleane by the woord.

The seconde place, Of the efficient cause of the woorkefulnesse of the ministerie and of all good and healthfull deedes.

NOt by mannes power dooth the preaching of the Gospel woorke saluation to euery one that beleeueth: neyther is true knowledge of God, and ryghteousnesse and eternall lyfe wrought in the hartes of the hearers by the woord of the Gospell, for the woorthinesse and vertues of the ministers or preachers: but by the woorking of GOD hymselfe, who through the ministerie and preaching of his woord, kyndleth godly thoughts, or the lyght of the true knowledge of Christ which is fayth, and quickeneth or transformeth our hartes and mindes into the same lykenesse, that they may bee made partakers of the lighe and lyfe of God. And therefore Paule sayeth, Such trust haue wee through Christ to Godward not that wee are sufficient of our selues too thinke any thing as of our selues, but all our ableneſſe commeth of God: As though Paul should say, Wheras I auouche that you *Corinthians* being conuerted by my preaching, doo beare witnesse of my faithfulnesse, and disproue the slaunders of the false Apostles: I say so, not trusting to myne owne strength, but onely vntoo God, who wrought mightily by my preaching. And herewithall, this sentence of Paules concerning the weakenesse of freewill or of mans owne power, dooth vs to vnderstand, that it is so poysoned, weakened, and foordoone with the venim of sinne, that of it owne strength it can neither woorke the righteousnes that liketh God, nor attein forgiuenes

of

of sinnes and saluation, nor think any thing that pleaseth God or may be helpfull to it selfe in the conuersion or iustifying of it selfe: And much lesse can work toward it: like as also he sayeth. 1. Corin. ii. The naturall man perceyueth not the things that are of Gods spirit. For vnto him they are folishnesse, and he cannot vnderstand them bycause they are to be weyghed spiritually. Thirdly also he doth vs to wit in generall, that nothing can bee done, eyther in the spirituall life to soule health, or in the ciuill life rightly and formarly, but by the help and gift of God: as it is sayd Iohn. iii. A man cannot take aught too himselfe, except it be giuen him from heauen. And Nazianzene: Unlesse God giue, labour auayleth nothing.

The third place, Of the Letter and the Spirit, or the difference betweene the Ministerie of the old Testament and of the newe, which is taken of the effectes or forthall cause.

The newe Testament.

THe newe Testament doth most properly beseken the same thing that dooth the Gospell or the promise that concerneth the sonne of God, our Lorde and redeemer Iesus Christ, and Gods grace, remission of sinnes & euerlasting saluatiō to be giuē freely for Christes sake onely, to those that beleeue: by the ministerie of which promise, the holy Ghost worketh, and kindleth newe light, new righteousnesse, and euerlasting life in our hartes.

The Letter.

The Letter signifieth the lawe of Moyses both ceremonial and morall, written with letters in tables of stone: and all obedience or indeuour of dooing the ceremoniall or moral workes of the Lawe, without the holy ghost or without true faith kindled by the holy Ghost.

The Spirit.

The spirit signifieth Christ himselfe, or the holy spirite of Christ, who by the preaching of the Gospell kindleth true lyght of the knowledge of God, true comfortablenesse, ryghteousnesse, and lyfe in mens hartes, as is sayd, i. Iohn. v. This is the witnesse of the Gospell, that God gyueth vs eternall lyfe of free gift, and this lyfe is in his sonne. Hee that hath the sonne, hath lyfe, and hee that hath not the sonne of God, hath not lyfe. Therefore the Spirite and lyfe of the whole doctrine deliuered by God in eche of the Testamentes, yea & of al good workes, ceremonies, and good intentes, is all onely Christ. And therfore sayth Paul, that God made him a Minister of the new Testamēt

or

of the Gospell, and not of the Letter: or of the Lawe onely, or of figures and workes whatsoeuer, &c. But of Christes Spirit which worketh by the Gospell. For the Letter, that is to saye, Gods Lawe, and all manner of doctrine or imitation and obedience and good intent of doyng the Lawe without the holy Ghost, killeth, that is to say, bringeth not lyfe and true comforte to mens myndes. And in speciall the morall Lawe by shewing, accusing, and condemning sinne, and by reuealing Gods displeasure, dooth onely kill and cast away all men into euerlasting damnation. Andtherfore it is called the ministration of death, as it is sayd. i. Corin. xv. The sting of death is sinne, and the power of sinne is the lawe. And Austin expoundeth this saying learnedly and godlily, in his booke Of the spirit and the Letter, Cap. iiii. and in the Chapters folowing. And Romaines. vii. Ad the comming of the commaundement, sinne reuiued, and I was deade. But Christes spirit is effectuall by the Gospell, and lyghteneth, and quickeneth mens hartes, and stirreth vp in their myndes, not onely the shadowes of outward woorkes, or imitations, and gestures, or vaine conceytes and good intentes: but a true and newe lyght, rygheousnesse, and lyfe: and also kyndleth and inflameth them with a burnyng fayth and loue towardes GOD, and other motions conformable to the wil of Christ.

A comparison betweene the law of Moyses and the Gospell.

Vnto this auouchement of the effectualnesse of the Gospell, Paule addeth a comparison of the ministration of Moyses Lawe, with the ministerie of the Gospell, and by the figure of Rhetorike called Expolition, repeateth the selfsame sentence well neere foure tymes in exchaunge of wordes. The publishing of Moyses Lawe was done with great myracles, and was exceeding glorious: *Ergo*, much more shall the publishing of Christes Gospel be glorious and myghtie in working, & in deed bring eternall life and light, considering how al that ordinãce of Moyses ministratiõ was appoynted, & al the figures, ceremonies, & lawes of Moyses were set out for Christ. Nowe if the ministratiõ of death through the letters writtẽ in stones was glorious, that is to say, if the ministration of Moyses Law written wyth letters in Tables of stone, which killeth al men and condemneth them to endlesse death, were glorious, beautifull, and cleere, in so much as the maiestie & brightnes of the countenance of Moyses the lawe giuer was so great, that the children of Israel, by reason of the glory or glistering cleernes of his face, were not able to hold their eies ageinst it.

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How should not the ministration of Christes spirit which giueth lyfe, or the ministration of the Gospell, be much more glorious and effectuall: For if the ministering of condemnation bee glorious, that is to say, if the mynisteryng of the Lawe which condemneth all men, and soundeth out this voyce, Cursed is euery one that abydeth not in all the things that are written in the booke of the Law, be glorious: how much more doeth the ministration of righteousnes exceede in glory? that is to say, in how much greater glory excelleth the ministratiõ of Christes Gospel, by which we are deliuered from the condemnaton of the Law, & made heires of righteousnes and euerlasting lyfe? For no doubt, that which was there glorifyed, is not once glorified in respect of this exceeding glorie, that is to say, the ministration of Moyses or of the Law, which was instituted and glorified with so many signes and wonders, is not to be counted glorious, in respect of the excellent glorie of the ministration of the Gospell. For if that which is put awaye was glorious, muche more shall that which continueth bee glorious, that is to say, If the ministration of Moyses Lawe which was tow be doone away, and the ordinance of a state of gouernment which afterward should decay, was settup with so glorious myracles: how much more shall the ministration of the Gospell, (which bryngeth not the decaying and slightfull benefites of this lyfe, nor bayne shadowes: but the true euerlasting and continuall benefites of ryghteousnesse, lyfe, and lyght in heauen) bee glorious and myghtie of operation in all those that embrace the Gospell. Therefore hauing such hope, that is to wit, of the true and euerlasting lyfe and glorie set foorth in the Gospell, wee vse great assurance and libertie in our ministration, and neglecting the figures & shadowes of Moyses Lawe, preache Christes Gospell openly, boldely, and freely. And not as Moyses dyd put a veyle before his face, that is to say, we doo not hyde, ouerwrap, or darken Christes Gospell, so as Christes face can not bee knowen and seene, lyke as Moyses when he put the veyle afore his face, ment that he should keepe many from looking intoo the ende of the lawe which is aboliſhed, that is to say, from looking intoo Christ who is the ende of the Lawe which was to be aboliſhed. For the ende of the lawe is Christ, to iuſtifie euery one that beleeueth. Rom x. And Christ himselfe sayeth: If yee beleeued Moyses, yee would also beleeue me: for of mee Christ, hath Moyses written, pointing out Christes sacrifice and redemption in the promyses of the

seede

seede that was too come, and in the figure of the Easter Lambe, and in all the sacrifices. But their senses are blinded, Esay. vi. For vntoo this present day, the same veyle, that is too say, the same mist and blindnesse of hart in not acknowledging Christ, the end, and the Spirit of the Lawe, Continueth in the readyng, of the olde Testament, neyther is this veyle taken away, which is abolished by Christes Spirit. For Christ hath reueled him selfe too vs by his Spirit. 1. Corinth 2. But assoone as the Israelites shall bee conuerted vntoo the Lord, that is to wit vntoo Christe, the veyle shall bee taken away, that is to wit, the blindnesse of mynd which keepeth them from knowing Christ: and they shal rightly acknowledge Christ the ende of the Lawe, whome only GOD hath made our wisdome, righteousnesse, holynesse, and redemption, that hee which glorieth, may glory in the Lord. The Lord is that quickening Spirit, or Christ is the Spirit and lyfe of the Lawe, too whome thole that bee conuerted do vnderstand that the Ceremonies and figures of Moyses Lawe, were but shadowes of the good things too come, and that the bodie of them was Christe. Colos. 2. Ebre. 10. and that the moyall Lawe is the letter that killeth, or which pronounceth the sentence of death and eternall damnation ageinst this corrupt nature: and that wee bee not able too begin obedience of the Lawe so as it may please God, but it Christes Spirite or God himselfe shyne in vs, and make our hartes comfortable to him. Now where soeuer the Spirit of the Lorde, that is too say, of Christe, dwelleth and worketh, there is freedome, from the Lawe, from sinne, from Gods wrath, and from euerlasting curssednesse: and there is kindled new righteousnesse and lyfe acceptable to God, which shall continue world without end. But all we, (that is to wit, as many as are conuerted vntoo Christ, and embrace his Gospell by faith,) beholding (and in our harts as it were in a myrrour receyuing by faith) doo rightly acknowledge the glorie of the Lord, that is to say, Christ, (for so is Christ named: Exo. 33. Esa. 60. Ebre. 1. Ioh. 1. & in other places) or the true light and glorie of Christ, with his face open, that is to say, cleerely, and manifestly without any veyle, without any mistinesse, and without any combetance: and beeing set fre by the Spirit of the Lord, or by Christ himself, are chaunged intoo the same lykenesse, that the like new light or true knowledge of God, true righteousnesse, holynesse, and lyfe, as shyneth in Christ, may be kindled and framed in vs also, from glorie too glorie, that is too say, with

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encreasement and augmentation of new light, righteousnesse and life from tyme to tyme, by the lighte of the Lordes Spirit shyning in vs. The terme of glorie or glorification, which Paule vseth in this Sermon, is taken out of Exod. 34. where it is written of Moyses departing from communication with the Lorde, *Ci caran or panan*, that is too say, that his face glistered like vntoo a horne. This haue the threescore & ten Interpreters translated thus, that the beautie of the skin of his face was glorifyed, that is too say, that the skin of his face was become cleere, glistering, and bright, like the shyning Sunne. Of this translation of the threescore and ten Interpreters, did Paule borow the woorde glorie, in this comparison of his: which thing it is good for the reader too beare in mynd.

Vppon the. xiii. Sunday after Trinitie.

¶ *The Gospell. Galat. iij.*



Brethren, I will speake after the manner of men. Though it bee but a mans Testament, yet no man despyseth it, or addeth any thing thereto, when it is once alowed. Too Abraham and hys seede were the promises made. Hee sayeth not in the seedes, as many, but in thy seede, as in one, which is Christ. This I say, that the Lawe which began afterward, beyond foure hundred and thirtie yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritaunce come of the Lawe, it commeth not then of promise. But God gaue it vntoo Abraham by promise. Wherefore then serueth the Lawe? The Lawe was added by cause of transgression (till the seede came too which the promise was made) and it was ordeyned by Angels in the hande of a Mediatour. A Mediatour is not a Mediatour of one: But God is one. Is the Lawe then ageynste the promise of God? God forbyd. How beyt, if there had bin a Lawe giuen which could haue gyuen

 lyfe:

lyfe: the no doubt righteousnesse should haue come by the Lawe.
But the Scripture concluded all thinges vnder sinne, that the promyse by the fayth of Iesus Christe, should bee gyuen too them that beleeue.

The disposement.

The Epistle is of those sorte that instruct. For the Doctrine thereof concerneth maynes iustification before God. The proposition that conteyneth the summe of the Epistle is: Wee are iustified before God for Christes sake only, freely by fayth, and not for our owne good woorkes.

The Argumentes wherewith hee confirmeth this proposition are three.

FIrst, of the weightynesse of the woordes. The Testament or promyse of God, is out of all doubt, true, certeyn, vnchaungeable, and too bee vnderstood simply as the woordes sound.

Gods Testament or promise deliuered vntoo Abraham, In thy seede shall all nations bee blissed, affirmeth by expresse woords, that Blissing, that is too wit, remission of sinnes and euerlasting saluation, is gyuen, not in seede as in many, that is too wit, not partly for Christes sake and partly for our owne good woorkes: but onely for the one seede, which is Christ.

Ergo, it is true, certein, and vnchaungeable ground, that wee are iustified or accepted as righteous before God, for Christes sake only, by fayth only, and not partly by fayth for Christes sake, and partely for our owne good woorkes.

Paule amplifieth the first proposition, by a matter of lesse likelyhod, or force, thus;

If it bee not lawfull too alter the Testament or last will of a man: much lesse is it lawfull too alter the Testament or will of God.

The second argument is of thinges that hang not toogyther.

FOr if the inheritaunce come by the Lawe, then is it not by promise, but God graunted it too Abraham by promise.

This argument may bee included in this Syllogisme:

Whatsoeuer is giuen by the lawe as a wages, eyther for our owne obedience to the lawe, or for our owne workes and desertes, is not giuen freely by the promise taken holde vpon by faith only.

The heritage of righteousnesse and eternal lyfe, is geuen freely vnto Abraham by promys:

Ergo, the inherytance of righteousnesse and eternall lyfe befalleth not by the lawe, or is not giuen for our owne workes, or our obedience towardes the lawe.

Obiection ageynst Iustification by fayth onely.

This argument doth Paule amplifye with two preuentions. Of which the firste is this: The Testament or promis that was made to Abraham cõcerning Christ, was ratified and approued by God, foure hundred and xxx. yeeres before the publishing of the lawe. Ergo, after the deliueraunce of the lawe, our obedience towards the lawe, or our good woorks also, must needes meete to iustification.

Aunswer too the sayd obiection.

Too this obiection Paule aunswereth thus: that the Testament which was ratified before by God through Christe, or the promise of free reconcilement, is not made voyde or disanulled by the Lawe, but that it contynueth alwayes stedfast and vnmouable, without putting any thing too it, or taking aught away from it, by the publishing of the Lawe.

An other obiection.

Hereuppon ryseth the second obiection. To what purpose is the Lawe then? why was it made by God if it iustifi not, ne bee needfull to saluation? Paule aunswereth: It was added bycause of transgresiõ, that is to say, for this cause was the Lawe made, that it should shew, accuse, and condemne the sinne that sticketh in vs, and dryue vs too seeke the seede Christ, who was made sinne for vs, that wee mygbte bee made the ryghteousnesse of GOD in hym. Out of this aunswer is buylded the thyrde Argument, of the effectes hangyng vppon it.

Answer of the sayd obiection.

If the Lawe coulde delyuer from Death, and restore lyfe and effectuall comfort, then mygbte wee bee iustifyed also by the Lawe.

But the Lawe can not deliuer men from sinne and Death, and restore lyfe: [illegible]

Ergo, it is impossible for vs too bee iustified by the Lawe.

Hee proueth the [illegible] or second propposition, thus: The Lawe promiseth or gyueth eternall lyfe to all those that yelde perfect obedience without any sinne.

But

But the ſcripture hath cloſed all things vnder ſinne, that is to ſay, the woorde or law of God, conuinceth, accuſeth, and condemneth all men, that they are defiled with ſinne, and guilty of Gods wrath and endleſſe damnation.

Ergo, the Lawe deliuereth no man from eternall death, neyther can it giue lyfe: but the promiſed righteouſneſſe and life is giuen freely through fayth in Jeſus Chriſt, to them that beleue.

This is the diſpoſement of this Epiſtle, in which there appeare cheefly two places of doctrine, which are alſo the chiefe places thoroughout all the Chriſten doctrine.

The one is the glad tydinges, or promyſe of remiſſion of ſinnes, righteouſneſſe, and lyfe euerlaſtyng, too bee freely beſtowed vppon them that beleeue for the onely one ſeede of Abraham our Lorde Jeſus Chriſt. The Goſpel.

The other is, the law giuen of God, to ſhew, accuſe, and condemne ſinne, and too driue men to true repentance or ſorineſſe for their ſinnes committed, and the ſeeking of helpe at the ſonne of God the Mediator ſhewed in the promiſe. The Lawe.

Therefore the definitions of the Lawe and the Goſpell, and the foure differences of the Lawe and of the Goſpell, taken of the forme of vnderſtanding, of the forme of the promiſes, of the effectes, and of the obiectes, and alſo a declaration of the cauſes and effectes of the lawe and the Goſpell, may bee repeated in this place out of the Catechiſme.

The promiſe concerning Chriſt made vntoo Abraham in theſe woordes, In thy ſeede ſhall all nations be bleſſed. Gen. xii. is briefly declared already, where wee haue hard that the chiefe places of the Goſpell are conteyned in it.

First, concerning Chriſtes perſon, in which the two natures of man (borne of the ſeede of Abraham and Dauid, as touching the fleſhe,) & of God (enduing the Church with heauenly bleſſing and taking away ſinne and death) are verely and perſonally vnited togither. VVhat things are conteyned in the promis made to Abraham, concerning Chriſt.

Secondly, of Chriſtes office and benefites, which are comprized in that one woorde bleſsing. For bleſſing ſignifieth deliuerance frō curſe, from Gods wrath, from ſinne, and from eternall death: and the free gyuing of lyfe and righteouſneſſe euerlaſtyng. For ſo dooth Paule hymſelfe interprete the woorde, Galat. iii. and Ephe. i. and Peter alſo Actes. iii. Bleſsing.

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The Lawe. Thirdly, of the difference of the law and the Gospell. The Law is a doctrine that curseth, as it is written, Cursed is euery one that continueth not in all things that are written in the booke of the Lawe. But
The Gospell. the Gospell bringeth heauenly and euerlasting blissing, promised freely for Christes sake.

Iustification. Fourthly, of Iustification or remission of sinnes, and eternall saluation which may befall vs for the one only seede of Abraham, which is Christ, or by faith only: and not in many seedes, that is to say, partly for Christes sake through fayth, and partly for our owne good woorkes.

Fayth. Fifthly, Paule in expounding the promis made to Abrahã, sheweth in this Chapter, the applyment of Christes benefites in these woords: They that are of fayth, that is to say, they that beleeue, are blissed, as faythfull Abraham was.

The calling of the Gentiles. Sixthly, of the calling of the Gentiles.

Originall sinne. Seuenthly, of originall sinne. For all the promises and commaundements of God are to bee vnderstood with a certeine contrariety, as thus: God promiseth his blessing too al men for Christes sake: *Ergo*, al men are cursed for sinne before.

Christes incarnation. And eyghtly, the Article of our Creede concerning Christes conception and birth of the birgyn Marie, may be buylded out of this promise. For seeing it was of necessitie that the promised deliuerer, who beeing blissed him selfe, should blisse others, must bee voyd of all sinne: and that all which are conceyued of mans seede, are borne defiled with sinne: It foloweth, that Christ was not conceyued and borne of mans seede.

Concerning the Law, there bee foure admonishments or lessons in this Epistle.

The time of the publishing of the Lawe. The first is of the time of the publishing of the Lawe vpon mount Sinay, that is too wit, the foure hundred and thirtith yeare after that the seede Christe was promised too Abraham. Now, the first promise concerning the seede, was reueled to Abraham. Genes. 12. in the thousand and xxiii. yeare of the world, the three hundred threescore and seuenth yeare after the flood, the threescore and sixteenth yeare of Abrahams age, and a thousand nyne hundred and fortie yeeres before Christe was borne. Now from the deliuraunce of the promise concerning the seed, which was the. lxxx. yeere of Abrahams

brahams age. Geneſis. 12. vnto the byrth of Iſaac, were xxv. yeeres. Gene. 25. from the birth of Iacob, vnto the goyng down into Egipt, (which was the xxix. yeere of the age of Ioſeph,) are a hundred and thirty yeeres. Gene. 47. From the going downe into Egipt, to the death of Ioſeph, are threeſcore and eleuen yeares. Gen. 50. From the death of Ioſeph, to the birth of Moyſes, are threeſcore & foure yeeres. From the birth of Moyſes, to the departure out of Egypt, and the publiſhing of the Lawe, are lxxx. yeares. And ſo the whole number is foure hundred and thirtie yeares.

The vſe and effect of the morall Lawe.

The ſecond admoniſhment, is Concerning the propre vſe and effect of the moral Law, which was added, bycauſe of tranſgreſsion, and not too iuſtifie men, and bring them too life and ſaluation euerlaſting: neyther alonly too reſtreyne mens miſdoings and offences, and too repreſſe them and hold them ſhort with Commaundements and penalties, nor too bee a chaſtiſement of wilfull and vnwilfull offences, as Demoſthenes deſyneth it: but too augmente mens tranſgreſſions or ſinnes, and too make them greater, by ſhewing vs the hugeneſſe and horriblenеſſe of our ſinnes, and of Gods wrath agеynſt ſinne, which things wee knew not of before, and by horrible acculing, fraying and condemning men for ſinne, and too worke moſt ſorowfull diſmayednеſſe and deſpayre in our harts, vntill the promiſed ſeede do come, and that the comfort of fayth bee kindled in the hart. As for example, the voyce of GODS Lawe bewrayed, accuſed, and encreaſed the tranſgreſſion of Adam and Eue, and ſtrake them with horrible dreadfulneſſe and feare; vntill the promiſe of the ſeede that ſhould come, was vttered, by truſt whereof, they were delyuered out of the dread of ſinne, death, and the curſe of the Lawe. Of this ſpirituall and cheefe vſe of Gods Lawe, Paule ſpeaketh in this Epiſtle, and hee enlighteneth it with many woordes in the Epiſtle too the Romaines the v. vii. and viii. Chapters. The Lawe entered in, that ſinne might abound. Alſo, What ſhall wee ſay? Is the Lawe ſinne? GOD forbid. But I had not knowen what ſinne ment, if it had not byn for the Lawe. For I wiſt not that luſte was ſinne, if the Lawe had not ſaid: Thou ſhalt not luſt.

For without the Lawe, ſinne is dead. Alſo, By the Lawe, ſinne becommeth out of meaſure ſinfull. And ageyn, The Lawe is the power of ſinne.

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The Author of the law.

The thirde admonishment is of the efficient cause or the author of the lawe that is published. The lawe was ordeyned by Angels, or deliuered by the ministerie of Angels vppon mount Sinay, as it is sayd. Actes. vii. Moyses was in the Churche in the wildernesse, which the Angell speaking to him vppon mount Sinay, who receyued the woord of lyfe that was to bee gyuen to vs, but your fathers would not obey him. Also Ebre. ii. For if the woord that was spoken by Angels was stedfast, and that all transgression and disobedience hath receiued iust reward, how shall we escape, if we neglect so great saluation vttered by the Lord the very sonne of God? The same setting together of contraries doth Paule vse in this place.

The promise was spoken vnto Abraham immediatly from God himselfe: but the lawe was vttered by his seruantes the Angels, and that, in the hand of a mediator, which was Moyses, who in Deut. v. sayth thus: I was a meane, and went betwixt you and GOD at that time, and brought you woord what he sayd: for you were afrayd of the fyre, and went not vp into the mount. Nowe seeyng that the people was not able to abyde so much as to heare the voyce of the Lawe, and much lesse the thunder and lyghtnyng of Gods wrath darted forth by the lawe: It is an euident matter that they are not iustified by the lawe: but that they haue neede of the true Mediator (of whom Moyses was a figure) too go betweene the two parties, that is too wit, betweene God, who beyng wroth with sinne, beateth mennes hartes a peeces with the curse of the Lawe as it were with a pestle or wyth thunder, and men, (who are giltie of sinne and subiect to gods displeasure: to the intent that he participating both the natures of Godhead and manhood, may vndertake Gods displeasure for vs, and by his intreatance and merite satisfie Gods iustice, and set vs in his good fauour and grace. For a mediator is not of one, but goeth betwixt two parties, (namely God and man) that were at debate, which debate the law discouereth, nourisheth, encreaseth and confirmeth, by bewrayng, accusing, and condemning sinne. But God is one, who of his exceeding great and free goodnesse hath made a promise of the seede, and sent his beloued sonne, that he by taking mans nature vpō him, should take away that debate, and the curse of the law, and giue to the beleeuers the blissing or righteousnesse and life that was promised to Abraham. Heere may the whole doctrine concerning the Mediator, & concerning the office and benefites of the Mediator Christ, and of the

The Mediator of the law.

causes

cauſes, why it behooued the twoo natures too bee vnited in the Mediator, bee repeated.

Fourthly, Paule aunſwereth to this queſtion, whither the lawe ſtriue ageinſt the promiſe of the Goſpell, bycauſe wee are iuſtified not by the lawe, but by the promis. And he aduoucheth, that the law is not only nothing ageinſt the teſtament or promis concerning Chriſt: but alſo that it confirmeth it, yea & moſt manifeſtly proueth, that men muſt of neceſſitie be iuſtified by the free mercy of GOD, onely for Chriſtes ſake. For in aſmuch as gods lawe and the whole ſcripture conuinceth all men too bee vnrighteous, & defiled with ſin, and ſubiect to Gods wrath & endleſſe damnation: It is euident that the lawe it ſelf beareth witneſſe, that no man can be iuſtified before God, for his own worthineſſ & cleanneſſe. Therfore let no man vpon truſt of his own ſtrength, his owne vertues, or hys own deſeruinges, hope to obteine righteouſneſſe and euerlaſtinge lyfe, in any other thing than in the onely free promis, or in Chriſt onely. The Law a leader to the Goſpell.

Vppon the xiiii. Sunday after Trinitie.

The Epiſtle. Galat. v.

I Say, walke in the Spirite, and fullfill not the luſt of the fleſh. For the fleſh luſteth contrary too the ſpirite, and the ſpirite contrary to the fleſh: theſe are contrary one too the other, ſo that yee can not doo whatſoeuer yee woulde. But and if yee bee ledde of the Spirite, then are yee not vnder the Lawe. The deedes of the fleſh are manifeſte, which are theſe: adulterie, fornication, vnclenneſſe, wantonneſſe, worſhipping of Images, witchcraft, hatred, variaunce, zele, wrath, ſtriſe, ſeditions, ſectes, enuying, murder, dronkenneſſe, gluttonie, and ſuch lyke. Of the which I tell you before, as I haue tolde you in times paſt, that they which commit ſuch things, ſhall not be inheritours of the kingdome of

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God. Contrarily, the fruyte of the Spirite is Loue, Ioy, Peace, long Suffering, Gentleneſſe, Goodneſſe, Faythfulneſſe, Meekeneſſe, Temperance. Ageynſt ſuch there is no Lawe. They truely that are Chriſtes, haue crucified the fleſh with the affections and luſtes.

The diſpoſement.

THis Epiſtle is of thoſe ſortes of caſes that perſuade. For it is all an exhortation to good woorkes or new obedience agreeing with Gods will: amplifyed with two figures; Antitheſis and Diſtribution. And the ſtate or propoſition of the Epiſtle enlightened with the Antitheſis, is this ſentence: Walke in the Spirite, and fulfill not the luſtes of the fleſh; that is to ſay, obey the holy Ghoſt, which ruleth your intentes, endeuours and doings, that they may agree with the will or Lawe of God. Or ye walke not in ſinne, or the lewde inclinations and affections of nature corrupted and vnrenewed by the holy Ghoſt, Or too ſpeake ſhortly, doo good woorkes, and eſchue ſinne.

Eyther member of this propoſition, Paule declareth and enlargeth with a diſtribution of the generalitie into his perſones. Now let the termes be vnderſtood aright.

The Spirite. The Spirite, ſignifieth God the holy Ghoſt, and all newe motions of true feare, faith, and loue of God, and of all other vertues ſtirred vp by the holy Ghoſt. For to this end is the holy Ghoſt poured out into the hartes of the beleeuers, that he ſhould do away ſin, and kindle righteouſneſſe and conuerſation agreeing with Gods will.

To walke. To walke, is the ſame thing that to liue, or to rule the purpoſes and deedes of the whole lyfe.

Flesh. Flesh, ſignifieth the whole nature of man vnrenewed by faith and the holy Ghoſt.

Luſt of the fleſh. Luſt of the fleſh, ſignifieth not only the inordinate deſyres of the ſenſes or of the affections in the hart, as vnlawfull loues, hatreds, pryde, and the flames of ſenſualitie: but alſo it ſignifieth in the will, the turning from God, diſtruſt, careleſneſſe in neglecting the diſpleaſure and Iudgement of God, and ſtanding in a mans owne conceyt: and in the mind, ignorance, and doubtfulneſſe concerning the being and will of God, &c. All this whole confuſed heape of originall and inward actuall miſcheeues, the Scripture comprehendeth vnder the terme of luſt or concupiſcence, of which the verſe of Crates may moſt truely

truely bee verifyed:

Of euils all that may bee founde,
Concupiſcence or luſt is grounde.

But to good purpoſe and meaning ſayth Paule, Fulfill not the luſtes of the fleſh. For euen in all the Saincts there remayneth concupiſcence of the fleſh, that is too wit, many ſinfull inclinations and deſyres: darkeneſſe in the minde: and doubtfulneſſe, diſtruſt, carnall careleſneſſe, and ſtanding in a mans owne conceyte, in the will, and a great rable of ſinfull pangues and affections in the hart. Theſe miſcheefes lyke deadly foes keepe warre in our mindes ageinſt the ſpirite, and ageinſt the good motions that are ſtirred vp by the holy Ghoſt, as in Rom. 7. Paule deſcribeth this fyghte of the fleſh ageinſt the ſpirit, with many wordes: and alſo they prouoke and enforce vs too outward ſinnes. Howbeyt theſe workings of the fleſhe muſt not bee fulfilled, but muſt be kept down and mortified by the holy Ghoſt (who ruleth the mynd, will, and hart) that they may willingly and with a true intent exerciſe the deedes or vertues agreeing with the will or Lawe of God. For they that are led by the Spirite, are no longer vnder the Lawe, or vnder ſinne, which is accuſed and condemned by the Lawe, neyther perfourme they their obedience too God by compulſion and conſtraynt of the Lawe, but of a frank and freehearted willingneſſe of their owne.

Paule diſtributeth the woorkes of the fleſh and of the Spirite, or ſinnes and good woorkes, into certeine particulars, which may bee referred too agreeable preceptes of the ten Commaundements.

The deedes of the fleſh.

The manifeſt deeds of the fleſh, he nameth ſinnes or wickednelles which men commit wittingly and willingly, or which the doer knoweth too bee ſinne, and ſinneth wilfully. For hee putteth a difference betweene the ſinnes that are doone ageynſt conſcience (which dwell not in the Saincts) and the ſinnes of ignorance, naturall infirmitie, darkeneſſe, and the ſinfull heates which oftentymes happen ageinſt mens willes. The firſt foure kindes, Aduoutry, fornication, vnclenneſſe, and wantonneſſe, doo fight ageinſt the firſt Commaundement, and the vertue contrary to them, is chaſtitie. The fifth kind of the woorkes of the fleſh, Idolatrie, comprehendeth all ſinnes ageinſt the firſt Table, as falſe opinions concerning God, hereſies, ſuperſtitions, and all worſhippings and ſeruings of God choſen without the warrant of Gods word, as Maſſes, Poonkiſhe toyes, &c.

VVhordome.

Idolatrie.

The

Ten other sinnes or deeds of the flesh, & their cõtraries.

The contrarie vertue is true godlinesse, or fayth and true worshipping of GOD. The ten termes or sinnes folowing. 1. Witchraft, 2. Hatred, 3. Variance, 4. Spitefulnesse, 5. Wrath, 6. Strife, 7. Seditions, 8. Sectes, 9. Enuying, 10. and Murther, fyght all agaynst the fyth Commaundement. And the contrary vertues are, Rightfulnesse, which hurteth not an other mãs life, body, or good name: freendship, desyre of concord and meeknesse. The exposition of euery of these woordes and their differences, may bee taken out of the exposition of the ten Commaundements, or out of my rules of life.

Drunkennesse and gluttonie.

The last two kindes, Drunkennesse and gluttonie, may in likewise bee referred too the sixte commaundement, and the contrary vertue is Stayednesse or sobrietie.

In the ende hee addeth an argument of discommoditie or of euerlasting paynes. They that giue themselues too these sinnes, shall not receiue the heritage of Gods kingdome, but shall bee cast into endlesse torments.

The frutes of the Spirite.

The frutes of the Spirit, or the vertues that please God, which are kindled in the Godly by the holy Ghost, are:

Loue.

1. The Loue of God and our neyghbour, which comprehendeth most of the vertues of the first and second Table. For Loue is the fulfilling of the Law. Rom. xiii. and 1. Corinth. xiii.

Ioy and peace

2. and 3. Ioy and peace, or quietnesse and gladnesse of the hart setled in God, and persuading a man assuredly, that God is at one with hym, and at hand with him, helping him, and gyuing him lyfe and gladnesse euerlasting for Christes sake.

Long sufferaunce.

4. Long sufferance, or patience, beareth with other folks infirmities, and with wrongs doone, and is not discouraged with mysdealings or other ouerthwarte things, that it should doo agaynst any of Gods Commaundements, and it perteyneth too the first and the fifth Commaundement.

Gentlenesse.

5. Gentlenesse, or curtesie, yeelding it selfe willingly too other folks to vse, and willingly dooing good to others, perteyneth to the seuenth and fifth Commaundements.

Goodnesse or vprightnesse.

6. Goodnesse or vprightnesse, hurting no man, and endeuouring too doo good and to profit all men, is of as greate force as vniuersall righteousnesse, whereof men are called good. And it comprehendeth cheerily, liberalitie and courtesie.

Fayth.

7. Fayth or true knowledge of God, and trust settled in Christ the Mediatour,

Mediator, or faythfulneſſe, performing conſtancie in woord and deed, and in true mutuall good will and all dutifull poyntes of Freendſhip, and deemyng freendly of other mennes willes and meanings, perteyneth to the fifth Commaundement.

8. Meekneſſe, bydding wrath and deſyre of reuenge, perteyneth likewyſe too the fifth Commaundement. Meekneſſe.

9. Diſcreteneſſe, ſoberneſſe, ſtayednеſſe, temperaunce or chaſtitie, perteyneth to the ſixth commaundement. From thence therefore may a more plentyfull expoſition of the vertues bee fetched. Diſcretenes

Ageynſt ſuche there is no Lawe. that is too ſay, the Lawe prohibiteth not theſe woorkes, or there is no Lawe appoynted for the righteous, which are guyded by the holy Ghoſt: That is too ſay, the Lawe dooth not accuſe or condēne the righteous, neyther dooth it holde ſhorte or conſtreyne thoſe that are obediente. But as for thoſe that fulfil the luſtes of the fleſh, or forbeare outwarde offences ageinſt their willes, thoſe dooth the Lawe reſtreyne, accuſe, and condemne. Who bevnde the Lawe, and who bee not.

They truely that are Chriſtes, haue crucified the fleſh with the affections and luſtes thereof, that is too ſay, thoſe that bee Godly in deede, or that beleeue in Chriſt, fulfill not the luſtes of the fleſh, or their ſinfull inclinations and affections, but doo keepe them vnder and reſtreyne them, and mortifye them with the ſpirite, as is ſayd: Romaines. viii. If yee mortifye the deedes of the fleſhe by the Spirite, yee ſhall lyue.

Vppon the xv. Sunday after Trinitie.

The Epiſtle. Galat. v.

IF yee lyue in the Spirite, let vs walke in the Spirit. Let vs not bee vayneglorious, prouoking one another, and enuying one another. Brethren, if any man bee fallen by chance into any fault, yee which are ſpirituall, helpe too amende hym in the Spirite of meekneſſe, conſydering thy ſelfe, leaſt thou alſo bee tempted. Beare yee one anothers

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anothers burthen, and ſo fulfyll the Lawe of Chriſt. For if any man ſeeme too hymſelfe that hee is ſomewhat, when hee in deede is nothing: the ſame deceyueth hymſelfe in hys imagynation. Let euery man proue hys owne woorke, and then ſhall hee haue reioycing in hys owne ſelfe, and not in another.

For euery man ſhall beare hys owne burthen. Let hym that is taught in the woorde, myniſter vntoo hym that teacheth hym, in all good thynges. Bee not deceyued, GOD is not mocked. For whatſoeuer a man ſoweth, that ſhall hee reape. For hee that ſoweth in the fleſh, ſhall of the fleſh reape corruption. But hee that ſoweth in the Spirite, ſhall of the Spirite reape lyfe euerlaſting.

The diſpoſement.

THis Epiſtle perteyneth too the kind of cales that is perſuaſiue. For it conteyneth precepts and exhortations to good woorks, and namely, too modeſtie and new obedience.

The partes or cheefe places are two.

1 Of modeſtie and lowlyneſſe which reſtreineth pride, and beareth with the infirmities and blemiſhes of the brethren, and perfourmeth faythfulneſſe and diligence in executing aright the dueties of a mans calling, which true glorie (that is too ſay, the witneſſe or allowment of a mannes owne conſcience iudgyng aright) dooth alwaps accompany of it owne accord.

2 Of thankfulneſſe and courteſye too bee vſed towardes all the Godly, and ſpecially towards Schoolmaiſters and Myniſters of the Goſpell.

IN the beginning of the Epiſtle is ſet a generall exhortation vntoo new obedience, If we liue in the Spirit, let vs walke in the Spirit, that is too ſay, ſeeing wee bee deliuered from euerlaſting death by the Sonne of God and the holy Ghoſt, and that new lyfe is kindled in our hartes, let vs alſo reuerently obey the holy Ghoſte dwelling in our hartes, and directing our intentes and the dooings of our lyfe according too the rule of Gods Lawe.

Let vs not bee deſirous of vayneglorie, prouoking one an other, and enuying one an other.

Of

Of lowlyneſſe or modeſtie.

MOdeſtie or lowlyneſſe, and the deſire of true prayſe, fyght not one agaynſt an other, but are neyghbour vertues, lyke as are liberalitie and ſparyngneſſe, Grauitie and courteſie or gentleneſſe, iuſtice and mercy or pitifulneſſe. For the deſire of true glory and of a good name, is a vertue commaunded by God, which lyking well of a mans owne worke, (that is too ſay, faythfully executing the dueties of a mannes vocation, and endeuouryng too doo well too the Church and the common weale in theyr place) obteyneth the allowement of GOD and hys owne conſcience deemyng aryghter: which is continually accompanyed with the commendation of other good men, iudging aright alſo: as Ionathas. 1. Reg. 18. Ioſeph Geneſis. 39. and Paule, who though they bee mylde and lowly, doo notwithſtandyng lyke well of their owne worke, and buſyly and faythfully execute the laboures of theyr vocation. And therefore they obteyned the allowement of GOD and theyr owne conſcience, and the commendation of all Godly menne, and of the whole Church. This vertue doth GOD commaund: Philipp. 4. What ſoeuer things are of honeſt repoyte, if there bee any vertuous thing, if there bee any commendable thing, thoſe ſame haue yee in mynd which yee haue both learned and ſeene in mee, thoſe things doo yee. Alſo Math. 5. Let your lyghte ſo ſhine before men, that they may ſe your good woorks & glorifie your Father which is in heauen.

Modeſtie or mylдneſſe, and how glorie is to be coueted and obteyned.

Good name therefore muſt of neceſſitie bee ſoughte, euen for this cauſe, that others may by good examples bee allured to the true acknowledgement of GOD, and the felowſhip of the Church. But good name cannot bee ſoughte, vnleſſe wee alſo earneſtly ſeeke after vertue or true godlyneſſe too Godwarde, and all good woorkes and laboures whereby wee may in our vocation deſerue well of the Church and the common weale. For the foundation of true glorie, is excellent vertue: which is alwayes accompanied with the glorie or commendation of good men, and with the enuye of euyll men, according as one ſayth: Glorie accompanieth vertue as the ſhadow doth the body: wherefore too ſeeke glorie, is too ſeeke vertue. And contrarywiſe, by the contempt of good repoyte or glorie, vertue muſt needes bee contemned alſo. And therefore Paule in this place forbiddeth not ſimply the deſyre of Glorie, but the deſire of vayne glorie. For many doo ſeeke after the naked commendation, and

Good name is to bee ſought.

The foundation of true glory.

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the emptie shadowe of glory and prerogatiue, without true vertue.

Facers and braggers. Secondly, eyther they challenge and face their betters, or else deface them, to the intent too seeme greater themselues, by fynding fault with them: like as Zoilus defaced Homer, the Tribunes, Scipio: and Minutius the maister of the horsemen, defaced the Dictator Fabius.

Fighters or enuiers. Thirdly, they reppne and are sorie that any other excell them, or are counted better than themselues, & thereuppon endeuour too put them too a foyle or too ridde them out of the waye, that they themselues only may bee a flote: as Saule enuied Dauids glorie, and Pompey enuyed Iulius Cesars preferment.

Precisians. Fourthly, or they bee too strayghtlaced and vnappeasable towards such as bee faine or distayned with some blemishes of doctrine or maners, to the intent they themselues may bee counted the better and the holier: as the Nouatians, who vtterly denyed forgiuenesse too such as fel after Baptim.

Selfweeners. Fifthly, or otherwise beeing puft vp with an ouerweening of their owne wisedome, righteousnes and strength, stand highly in their own conceit, and set great braggs or commendations vppon themselues: as the Pharisie, Luke. 18. And Pyrgopolinices in Plautus, and Thraso in Terence.

Busibodies. Sixthly, Or else not tryng theyr owne worke, they take in hand vnnecessary and vnrightfull doings out of their vocation, vppon truste of their own strēgth, like as Antonie, Pompey, Antiochus the great, and others, haue moued needelesse warres: And in the Church, Valentine, Arius, and others, haue sowed straunge opinions. These syre sortes of vayne and false glorie dooth Saincte Paule forbidde in this place, and willeth men too trye their intentes and doings, and diligently too wey and examin them, that they may agree with the square and rule of Gods will and commaundement: So shall wee haue true glory in our selues, that is, the recorde and allowment of God and our owne conscience iudging aright: and wee shal not hang vppon the reprofe of other men, or vpon the liking or disliking of the vnskilful multitude. For as Plutarch saith in the life of Timoleon: The action must not only be good and iust, but the glorie which is sought thereby must bee sure and stable, that in doing wee may bee allowed.

Plutarchs saying.

Ciceros saying concerning glorie.

And Cicero in the same meaning saith: Thou must vse thyne owne Iudgement. If thou like thy selfe in allowing of right things, then shalt thou not onely ouercome, but thou shalt ouercome all men

and

and all thinges. Therefore determine vppon this poynt, that honestie and noblenesse of mind is alone the beautifullest of all thinges, and so much more beautifull, if it passe not for the multitude, nor hunt for open prayse, but delyght only in it selfe. Yea and in mine opinion, all thinges seeme the more commendable, that are doone without vaunting, and without callinge of the people too witnesse. Not for that it is vtterly too bee eschued, (for all welldoings desire too bee shewed in the open lyght) but for that there is no stage more noble for vertue, than a mans owne conscience.

This is the cheefe place of the first parte of this Epistle. And herewithall let consideration be had of notable sentences that concerne the louing and softe admonishment of such as erre or fall in doctrine or misbehauiour of manners, (according to the processe Math. 18.) and the gentle instructing and receyuing them ageine: and which concerne mildnesse in bearing with the blemishes and infirmities of other folkes, for Gods sake and the common quietnesse: and finally which concerne the bryddling of statelinesse and pryde, which fight ageinst the first commaundement. Let him which is instructed, communicate all good thinges to him that instructeth.

Of thankfulnesse and well doing towards all the Godly, and specially towards the teachers.

The exposition of this woord Catechisme.

The Greeke woorde Catechein, signifieth properly too teach or instruct by woord of mouth, so as the the thinges giuen out may be required ageine of the learners. Of echeo too sound, comes Catecheo too herken, or too receiue the sounde of any man. Thereof commeth Catechesis, which is such a manner of instruction, wherein the Doctrine is deliuered too the hearers by woord of mouth, and the hearers on the other syde are made too recite and render what they haue heard. Now forasmuch as this trade of teachyng which is doon by examination is the best and most profytable: In olde tyme the summe of the Christen Doctrine was woont too bee taught after this maner in the Church, too nouices beefore thy were Baptised. And heereuppon remayneth yet the name of Cathechisme, which is vsed for a breefe summe of the Christen doctrine comprehended in a certeyne order.

What the learners ought to

Paule in this place willeth his scholer or hearer that learneth the true Doctrine concerning God, too communicate all good things,

render too their teachers.

to his teacher, that is to wit, to render to him againe true reuerence, foode, cloth, and all duetifulneſſe of a thankfull mynde. And he addeth arguments of honeſtie and profit, amplyfied with a ſimilitude taken of ſeede tyme and harueſt. God commaundeth thankfulneſſe toward ſcholemaſters, and looketh vppon our hartes and abilities, and dreadfully puniſheth the churles, but recompenſeth the liberalitie and other good deedes of the Godly, with bounteous rewardes. And like as huſbandmen, the more ſeede they ſowe, the greater encreaſe of corne they receiue at Harueſt tyme: Euen ſo the bountifuller ſtypend the ſchollers gyue to their teachers, ſo much the greater rewardes (both Ghoſtely and bodely) ſhall they bee adorned withall agein at Gods hand. Alſo Paul addeth a generall ſentence concerning the rewardes of liberalitie and other good woorkes. Hee that ſoweth in the fleſh, that is too ſay, hee that dooth the deedes of the fleſh, or hee that giueth himſelfe too ſinnefull luſtes and wickednelſe, ſhall reape corruption, that is too ſay, hee ſhall periſh, and bee caſt intoo euerlaſting Death. But hee that ſoweth in the Spirit, or obeyeth the holy Ghoſt, ſhall bee rewarded with euerlaſting rewards. And therefore euen in this reſpecte, let vs endeuour to benefite others with more forward mindes, and not ſuffer our ſelues too bee diſcouraged with ſome mens vnthankefulneſſe, ſlaunders, and other ouerthwart matters. Heere may bee repeated the whole Doctrine concerning benefiting, out of the ſeuenth of the ten Commaundements, and concerning thankefulneſſe, out of the expoſition of the fourthe Commaundement.

Sowing in the fleſh.

Reaping of corruption.

Sowing in the Spirit.

Vppon the. xvi. Sunday after Trwitie.

The Epiſtle. Epheſ. iij.



I Deſire that you faynt not bycauſe of my tribulations that I ſuffer for your ſakes, which is your prayſe. For this cauſe I bowe my knees vntoo the Father of our Lorde Ieſus Chriſte, which is Father of all that is called Father in Heauen and in Earth, that he would graunt you, according too the riches of hys glory,

glory, that yee may bee ſtrengthened with myghte by his Spirit in the inner man, that Chriſte may dwell in your heartes by Fayth, that yee beeing rooted and grounded in loue, myghte bee able too comprehend with all Sayncte, what is the breadth, lengthe, depthe, and heyghte, and too knowe the excellente loue of the knowledge of Chriſte, that yee myghte bee fulfilled with all fulneſſe, which commeth of GOD. Vntoo hym that is able too doo exceedyng abundantely aboue all that wee aske or thinke, accordyng too the power that woorketh in vs, bee prayſe in the congregation by Chriſte Ieſus, throughout all generations from tyme too tyme. Amen.

The diſpoſement.

THis Epiſtle is of that ſorte that is perſuaſiue. For it is an encouragement that they ſhould ſtedfaſtly reteyne the Doctrine of the Goſpell that they had receyued, and not faynte for offence of perſecution. And it is a prayer that GOD will preſerue, confirme, and ſtrengthen true Fayth and ſtedfaſt loue among them.

The cheefe places of Doctrine therefore are theſe.

1 Of conſtancie or contynuance.
2 Of true Inuocation.
3 Of Faith which embraceth Chriſte, (that hee may dwell in our hartes,) and acknowledgeth the largeneſſe of Chriſtes mercy and exceeding great loue towardes vs.
4 Of thankes gyuing or prayſing God, concerning whoſe almightineſſe not tyed to ſecond cauſes, heere is put in a notable teſtimonie, meete too bee ſet ageinſt Stoicall madneſſe.

Of the firſt place.

I Beſeeche you that you faynt not in my tribulations for you, which is your glory.

Lyke as Cicero in his Oration for Flaccus, gyueth hys opinion concerning the miſeries of the Iewes, ſaying: This nation hath well ſhewed how deere it was to the God immortal, in that it is ſubdued, in that it is let out too ferme, in that it is reſerued too bondage: Soo alſo doo the wiſe men in the world Iudge of the Church and of euery godly

The Iudgement of the world concerning ſuch as are afflicted.

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member of the same that are oppressed with the huge heape of miseries. Namely that God regardeth not, and much lesse loueth and receyueth too the felowship of eternall lyfe and ioy, men so miserable, needie, fewe in number, drawn asunder with inward debates, and layd open to the most bitter hatred of the worlde, and to most cruel tormẽtes, such as in Paules tyme hee himselfe and the rest of the Apostles were, and suche as our congregations are in these dayes, and the wretched soules that are put to deathe for the pure Doctrine of the Gospell in Fraunce, in Spayne, and in the kingdome of Naples, like as nowe of late at Montola in the kingdome of Naples, foure score godlye men lyke sheepe in a slaughterhouse had their throtes cutte by the hangman, at the commaundement of the Romishe Bishop. In this sorowfull shew of the fewnesse, miseries, and infirmities of the professors of the Gospel, all men perceyue this encouragement and entreatance of Paules to be needefull, least the weaker sort taking offence at the miseries, imprisonmentes, and tortures of themselues and of other godly folke, should reiect Christes true doctrine. But let them turne awaye their eyes from the prosperitie, power, authoritie and multitude of the persecutors, and from the fewnesse and the miseries of the godly, and let them settle themselues only vppon the worde and the truthe deliuered by God: Like as Noe in tyme of the floud, Loth in Sodome, the Machabees in the time of Antiochus, and Paule and the rest of the Apostles in the time of Nero, held fast the profession of the true doctrine, though they had neuer so many wise men and mightie enemies against them.

What is to bee loked vpon in aduersitie.

Constancie

Constancie or continũce is a vertue which abideth firme and stable in the true knowledge of Christe, and in faith, and in profession of the true doctrine, and cannot be quailed with anye prosperities or aduersities, that it should fayne from the trueth and giue ouer. Now forasmuch as this stoutnesse of courage and strẽgth that yeeldeth not to terrors and torments farre surmounteth the power of man: Paule beseecheth God with most earnest desire, to strengthen the mindes of the Ephesians with his holy spirit, and to stablish and vpholde their inward man or their fayth in Christ. Like as he armed the Apostles at that time, and now in our dayes, Lucher, with stoutnesse & strength of hawltie and inuincible hart, so as no threatnings and terrors could make them faint, but that they stycked abyde the true doctrine of the Gospell, though the wisdome and power of the whole worlde fretted

and

and fought against it neuer so much.

Now Paul in this Epistle addeth two reasons why they shulde not take offence at his troubles and afflictions, or be moued to fall away from the true Doctrine. For first, I suffer these afflictions for you or for your sake: not for any offence of mine, but bicause I haue (by preaching the Gospel) called you Gentiles to the felowship of the Church, and eternall saluation to be giuen freelye for Christes sake. And by these my troubles and bandes, I beare recorde that I do in very deede and in good earnest thinke, that the Doctrine of the Gospell is not a fond fable, but true, assured, and taught by God: in the behalfe whereof I endure so great miseries, imprisonment, yea and death also. And so by mine example I confirme your faith. Reasons why wee should not take offence at persecution or troubles.

Againe, my afflictions are your glorie. That is to say, they are not slaunderous and shamefull to me or you, they are not signes of Gods wrathe and casting of me away: But they are things that be good, healthfull, honorable, and to the glorie of Gods Church, as in the fifth of the Actes, the Apostles reioyce that they were counted worthy to be put to rebuke for the name of Christ. And Romaines the fifth, Paule sayth, we glorie in afflictions, bycause affliction breedeth patience: patience breedeth triall: triall hope: and hope of eternall lyfe maketh not a man ashamed, or disappointeth not him that hopeth. And the lyghtenesse of afflictions for the turning of a hand, procureth an inestimable weight of glorie for euer and euer. 1. Corinth. 4.

The second place.

I Bowe my knees, muche more weake and feeble is mannes nature, than that it can of it owne power continue stedfastly in the true acknowledgement of God and in Faith, and despise and ouercome the terroures, hatred, imprisonments, and other perils that accompanie the profession of the Gospell. Therefore let euery one of vs dayly make our harty and earnest prayer vnto God the father of our Lord Iesus Christ, that he wil stablish and strengthen our hartes with his holy spirit, that we may hold fast the true acknowledgement of Christ & true faith, euen to our last gaspe, according as he hath promised: I haue prayed for thee that thy fayth may not faile. And, My sheepe heare my voyce, and I giue them eternall life, and no man Prayer the refuge in trouble.

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shall pull them out of my hands. Also, God is faithfull, who suffereth vs not to bee tempted aboue our power, but with the temptation maketh a way out, that wee may bee able too endure it. And heerewithall let the whole Doctrine concerning the true calling vppon God be repeted in this place, which must not roue, doubting to what God a man speaketh, (as Hecuba prayeth in Euripides, O Iupiter who so euer thou art, righte hard too bee knowne:) nor bee directed too surmysed Gods, or dead men: but must speake vntoo the one true God the Father of our Lorde Iesus Christe, who hath disclosed himselfe in his Church by his assured woord, by recorde of miracles, and by sending his Sonne our Lorde Iesus Christe, which was crucified and raysed agayne for vs, that he might set vs at one with the eternall Father, and make our requestes and prayers welcome and acceptable to him.

Too whome and how wee ought to pray.

VVhat wee ought too pray for.

Of this true God the Father of our Lord Iesus Christe, and of vs all, (of whom as of their Father and Creatour all Angels and men, and all things visible and inuisible in heauen and in earth haue their being and preseruation:) let vs requeste not only the ordinarie and slyghtfull commodities of this present life: but in especially the souereine & most needfull gifts, that according too his riche glorie, and exceding great goodnesse, hee will giue vs his holy spirit, to strengthen vs with faith and stedfastnesse in the true acknowledgemēt of Iesus Christe as touching the inward man, which beeing borne a new by the woord of the Gospell, and the woorking of the holy Ghoste, may no more liue after the flesh, but after the spirite, that Christ may dwell and bee effectuall in vs, in such wyse that through the feruent and incōprehensible kindnesse or loue of God towardes vs, (which he hath shewed by sending his Sonne. 1. Iohn. 4. Rom. 5.) wee beeing grounded in steadie fayth, and fastened with deepe rootes, may bee able to comprehende what is the bredth, and length, and depth, and heigth, of Gods exceeding great goodnesse and mercy towards vs, which hee hath shewed by sending his Sonne, whereof is spoken in Psalme. 102. As far as the East is from the West, so farre hath he set our iniquities from vs. As high as the heauen is aboue the earth, so highly is the Lordes mercy stablished vpon them that feare him. That we may after some sort know the great & woonderfull loue of Christ towardes vs, which is farre more excellent and greater than that man can attaine to it and vnderstand it. And that we may bee filled with all fulnesse of God. That is too say, that wee may be filled to the full, with heauenly light, wisdome,

wisdome, righteousnesse and lyfe, by God, who shall bee all in all, and that GOD himselfe dwelling in vs euerlastingly, may euermore shyne in vs, and lyghten and fulfill our hartes with the flames of all vertues.

The fourth place.

IN thankes giuing wherewith hee closeth vp this Epistle, there is a notable Text too bee considered for men too set agaynst Stoycall destinie. For the Stoikes surmyse, that God is bound too second causes, or too the order of nature, so as hee cannot doo otherwyse than as the second causes doo suffer. This Imagination which is slaunderous too God, and hindereth the true calling vpon GOD in daungers that are vnauoydable by mans wit, is cleerely confuted by this sentence of Paules, God is able aboue all thinges and abundantly too help, beyond all that wee can aske or conceyue. Like as hee helped Moyses standing at the red Sea, Ezechias beseeged of Sennacherib, and the three Israelites in the burning Ouen at Babilon, what tyme they were destitute of all mans ayd and counsell, and of all second causes, altering the vsuall and accustomed order of nature. And this is the peculiar and cheefe wisdome of Gods Church, too settle our selues in God and his woord by fayth, and with quiet mindes stedfastly too wayt for the promised deliuerance, euen when wee were vtterly destitute of all second causes. Ageinst Stoicall destinie.

Vppon the. xvii. Sunday after Trinitie.

The Epistle. Ephes. iiij.

I Which am a prisoner of the Lordes, exhorte you, that ye walke worthy of the vocatiō wherwith yee are called, with al lowlinesse & meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent too keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there bee but one Lorde, one fayth, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

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The disposement.

This Epistle is of that sort of cases that perswade. And the state of it is this: Be yee one mynded. It perteyneth to the fifth Commaundement of the ten. Most weightie surely and necessarie in all trades of lyfe, is the doctrine that concerneth the cunning too mainteyne concord with ones companyons. Which thing is set out more learnedly in this Epistle, than any where else. I will therefore tell:

1 What vertues are cheefly needfull too the maintenance of concorde.

2 Of the causes that ought too moue and kindle euery man too the endeuour of mayntening concorde.

First, Of the vertues that are needfull too the mayntenance of concord.

The ends of al vocations or callings.

PAule exhorteth the Ephesians, and all Godly folke, too walke woorthie the vocation too which they are called, that is too say, too rule all the intents, endeuours, and dooings of their life in such wyse, as they may agree with their calling and the woord of GOD, whereby they are called too the setting foorth of Gods glorie, and too mutuall loue and concord. For of all mens deuises and dooyngs, these must bee the two cheefe endes: First, that Gods glorie and the true Doctrine concerning God, may bee spred farre abrode: and secondly, that the fellowship & concord of the Church may be cherished. i. Cor. x. Doo all things too the glorie of God, and bee not a stumbling blocke too the Church.

The welspring of concord.

But the foundation or head and welspring of all Christen concord, is the agreement in Doctrine concerning God, like as the Sonne of God prayeth: Iohn. 17. Father, I pray that they may bee one in vs. And heere Paule counselleth them to endeuour too keepe the vnitie of the Spirit, that is too say, too keepe a consent in the one true doctrine which the holy Ghost hath deliuered too the Church. And hee reherseth in order three vertues whereof we haue neede to the maintenance of concord with our fellowes. The vnderstanding of which will bee the cleerer, if wee adde notable examples.

Lowlynesse.

The first, is Lowlynesse, which representeth pryde that picketh quarelles without a cause, whereof there are flames in euery man by nature. For eche one coueteth by nature too seeme better than others, and too bee reuerenced as Gods among men, and too keepe downe

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and darken others, that are thought too shadow their excellencie. Out of this Fountayne spring most or rather all debates in all kindes of lyfe. Therefore such as bee of our companie haue neede of such a lowlynesse of mynd, that they may abase them selues beneath others. Like as Abraham Gen. 13. although hee excelled Loth his brothers sonne, both in age, wisdome, vertue, and authoritie, yet gyueth hee place too him, adoing this most sage saying, I pray thee lette there bee no quarell betweene thee and mee: for wee are brothers. Behold, the whole land is beefore thee: If thou choose the righthand, I will take the lefte: or if thou go to the left hand, I will go too the right. So Iacob humbled himselfe too his brother Esau. Gene. 33. So Christ the welspring of vnitie and mutuall loue, abased himselfe beneath all men. Phil. 2. Through humilitie or lowlynesse, let eche man thinke an other better than himselfe. And let the same mind be in you, that was in Christ Iesu, &c. Oftetimes also there rise debates, and quarels vpon casting foorth of reprocheful termes, of witlessenesse, folishnesse, beggerlinesse, & rascalnesse. But like as the obiecting of such woords springeth of pryde, so dooth the cleering of a mans selfe of them also. Therefore they must bee vtterly vnregarded, set light by, and quietly put vp for the common peace sake.

The second is Meekenesse, which represseth yrefulnesse and desirousnesse of reuenge, euen when we are able too defend our selues and too maintayne sute: As for example, If thy companion haue vppon spyghte sought too diffame thee or too heaue thee out of thy place, and gone about too hurte thee, thou must passe it ouer, lyke as Moyses for putting vp the wrong that Aaron and Marie did him, Num. 12. is reported too haue bin the meekest man that euer was. And Christ sayth of himselfe: Learne of mee, for I am meeke and lowly of hart. Dauid is not inflamed with wrathfulnesse agaynst Saule, leasthee should stirre vp greater troubles. Ioseph is not desirous too bee auenged of his brothers. But Arius burneth as whot as fyre with anger and desyre of reuenge agaynst Alexander, who was preferred before hym in sute for the Bishoprycke, so as hee troubled the whole Church with hys noysome Doctrine concerning the Sonneof God. Meekenesse.

The third is Longsufferance or Patience, whereby wee beare one with another through Charitie. For there sticke many blemishes in all men: As for Example: Some man is more wayward and testye, Patience.

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some is more desirous of vain glorie, some is more curious, some hath lesse staye of himselfe, an other is more geuen too ouerearnestnesse, and another is more yeasome and hastie. These common frayltie of men must wee hyde and beare with, if wee will haue true concorde too growe strong and continue. Paule therefore like a most wyse Gouernour, hath put toogyther the cheefe sinewes and limbes of Concorde, & the vertues that are needfull too the knitting of mens fellowshippes in the bãd of peace. There might bee made a larger discourse of euery of these vertues. And the laying of their contraries too them, and the Examples of things that mainteyn societie, will make the matter both more pleasaunt, and more large.

The second place.

Reasons moouing to concord.

THe causes or reasons whereby the hearers are too be inflamed too the desire of concord. Now, all men are too bee inflamed too the maintenance of concord with their fellowe companyons and with other men:

Gods Commaundement.

First, by the most streight Commaundements of God, which enioyne mutuall loue. Iohn. 13. and. 15. My Commaundement I giue vntoo you, that you loue one another. Philip. 2. Be of like affection one too an other, hauing one loue, being of one mynde, and of one opinion. 1. Cor. 1. Let there bee no diuisions among you.

Rewardes that bee promised.

Secondly, by the most large rewardes which God hath promised too such as mayntayne Concorde. Mathew. 5. Blissed bee the peace makers, for they shall bee called the Children of God.

The commodities and discommodities.

Thirdly, by the great commodities of concord and the vnmeasurable huge heape of miseries which discord bringeth, both in the church, in the common weale, in householdes, in vniuersities, and in all the whole lyfe. And fourthly, before all thinges let the six reasons bee considered which Paule vseth in this Epistle.

Vnitie of body and spirit.

1. One bodye and one spirit, Like as in mans bodie there be diuerse members differing in dignitie and offices, and yet agreeing among themselues and too the common vse of the whole bodye, which doubtlesse are gouerned and moued all by one spirit or soule: So in the Church there bee diuers members differing in giftes, and yet but one holy Ghost the Author of this doctrine set foorth by the Prophetes and Apostles. Therefore let there be concord in your doctrine and willes. This comparison is handled at length in. 1. Corinth. 1.

2. Likewyse

2. Likewyſe alſo as you bee called in one hope. All are called to one hope of euerlaſting lyfe. Therefore let there be vnitie of ſpirit and Doctrine, and conſent of wils. One hope.

3. There is one Lorde. There is one Lord Chriſt, whom only and alonly the eternall Father hath commaunded vs too heare. Therefore lette vs all embrace this one Doctrine taught by Chriſt, and let vs be one minded, lyke as the ſeruauntes of one Maiſter ought too agree in willes and purpoſes. One Lord.

4. One Faith. There is but one faith of all the Godly in all times. Therefore let there be vnitie and conſent in the doctrine of the Goſpel concerning Chriſt, whom faith embraceth. Heere may the whole doctrine of faith be ſet out, and ſpecially this warning, that the faith and manner of iuſtification and ſaluation of all the Saincles from the beginning of the world, is euermore all one. Act. 15. We beleeue that we are ſaued by the grace of our Lord Ieſus Chriſt, like as our Fathers alſo were ſaued. One Fayth.

5. One Baptim. The ſtrength and effectualneſſe of the Sacraments in the Church of all ages, is alwayes one, and wee haue all bound our ſelues by one Baptim too yeeld faith and obedience too the one Chriſte. Therefore let vs all bee but as one among our ſelues, let vs teache all one thing, and let vs all profeſſe one thing. One Baptim.

6. One God and Father of all. Therefore let vs all bee as Children of one Father, of one mynde, and louyng one an other lyke Brothers. One God.

Who is aboue all. GOD, who is aboue all things, and whoſe beeing dooth infinitely differ from the Creatures, is preſent euery where, loueth, defendeth and gouerneth all Godly folke, and all ſuch as are deſyrous of concorde, and dwelleth in them as in a Temple or houſe that bee lyketh well of.

Vppon the. xviii. Sunday after Trinitie.

¶ *The Epiſtle.* *1. Corinth. 1.*

I Thanke my GOD alwayes on your behalfe, for the grace of God, which is gyuen you by Ieſus Chriſt, that in all things yee are made riche by hym, in all vtteraunce, and in all knowledge, by the

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by the which things the testimony of Iesus Christ was confirmed in you: so that yee are behynd in no gyfte, wayting for the appearing of our Lord Iesus Christ, which shal also strength you too the end, that you may bee blameleesse in the day of the commyng of our Lorde Iesus Christ.

The disposement.

THis Epistle is of those cases that are demonstratiue.

The state or proposition of it is: I am glad that it hath byn your good lucke too haue the ful and riche knowledge of the Gospell, whereby you are made parteners of saluation and euerlasting lyfe with Christe. It may bee referred too the first and second of the ten Commaundements.

The cheefe places are foure.

1 Of mannes Souerein good, which is the true knowledge of God and of his Sonne our Lord Iesus Christ, according too the Gospell.
2 Of Perseuerance.
3 Of the last Iudgement.
4 Of Freendlynesse, which hath a will to doo other men good, and reioyceth alwayes in their good successes.

First, Of the Souereyn good.

Soueraign good

SOuereyn good, Blisfednesse, Blisse, or Blisfulnesse (which is the enioying of the Souereyn good, and the ende too which man tendeth) are almost of one signification. Howbeit, there is great disagreement not only among the common & vnskilfull sort, but also euen amõg the wyse, What is the souerein good of man, which man ought cheefly too seeke after, and too the atteynement whereof hee ought too employe all his intentes, deuyses and doings, and wherein he ought too settle.

The Souereyn blisse of worldlings.

The common sort, the Country folke, the Noble men, Citisens and Marchant men, deeme money to bee the Souereyn good, and though they now and then speake somewhat discretly: yet most of them thinke in their hartes, as the Cyclops did in Euripides: Riches are vnto the wyse men a God, O man, as for other things, they are but fables and pleasant tales.

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The Ambitiouse doo cheefly couet honour and promotion. The Epicures (of whom there is the greatest number among mē,) employe all their endeuour too enioy the pleasures of the bodye.

The sounder sort of Philosophers, saye that mans blisse consisteth in vertue. But yet neyther Aristotle in his *Ethikes*, nor Cicero in his *Offices*, where they purposely make discourse of vertue, doo make any mention of God or of godlynesse too Godwarde, of the feare of God, of faith, of the loue of God, of prayer, or of thankesgyuing. Philosophicall blistednesse.

Plato teacheth somewhat more diuinely, that all men ought too trauell cheefly in this behalfe, that they may speake things acceptable too God, and doo things acceptable too God. And hee defineth vertue too be a framing of a mans selfe lyke vntoo God, as much as is possible. This is the true end of man according too the Lawe, which teacheth that mans souereyn good, is full agreeablenesse with Gods wil, that is too wit, the true knowledge and glorifying of God, and hartye loue and perfect obedience, as is sayd in this dayes Gospell, that the Souereyn Commaundement of the Lawe is, Thou shalt loue thy Lorde God with all thy hart, &c. Platoes Doctrine of blistednesse.

Now like as if a man should shewe a needye body a wedge of gold vppon the toppe of a high Tower, and yet not lend him a ladder wherwithall hee might clymbe vp to the toppe and fetch downe the wedge: So dooth Gods Lawe, only poynt men too the Souereyn good, without shewyng vs how we may come by it, syth that no man fulfilleth the Lawe. The Lawe pointeth out true blisse, but furthereth not the certaynement of it.

But the Gospell setteth before vs both the ende and the meanes whereby wee may attayn too it, namely Jesus Christ the Mediator, who is the way, the truthe, and lyfe, and the doore at which wee enter, and the ladder, by which wee climbe into Heauen.

Therefore the Souereyn good, is the true knowledge of God and of his Sonne our Lorde Jesu Christ, according too the Gospell. The knowledge of God comprehendeth (by the figure Synecdoche) al the effectes folowing: that is too wit, faith, loue, prayer, prayselgyuing, fruition of light, wisdome, lyfe, & ioy euerlasting. For all these things dooth Christe comprehende, Iohn. 17. This is eternall lyfe, that they may acknowledge thee the true god, and Jesus Christ whom thou hast sent. The true Souereyn good.

For this Souereyn good, dooth Paule reioyce on the behalfe of the Corinthians, in this Epistle, and hee affirmeth them too bee enryched

ched not with the transitorie ryches of this lyfe, but with the true and euerlasting riches, that is, with true and plenteous knowledge of the Doctrine of the Gospell, and with stedfast Fayth, and with all good things necessarie too saluation. For in deed as it is sayd. 1. Tim. 6. The cheefest ryches that can bee, is Godlynesse ioyned with contentation. And in this place: Yee is true, by whome yee are called too the fellowship of Iesu Christe, that is too wit, that yee mighte bee the Children of God by adoption, and brethren and coheyres with Christ, of all good things in Heauen. Certeynly therefore yee shall bee glorified with Christ, and shall bee like vnto him.

The cheefest richesse.

The second, Of Perseuerance.

Perseuerance.

PErseuerance, is a stedfast and contynuall abyding in the true acknowledgement of Christe and in Fayth, euen vnto the last gaspe. Nowe whereas Christe sayeth: Hee that holdeth out too the ende shall bee saued: and wee in so greate weakenesse of nature, in so great perilles and through the sleyghtes of the Diuell, may easly slyde and fall away: The Godly myndes that are distressed, demaund how they may continue in true knowledge of God and in fayth vntoo the ende. Saule fell, whereas erst hee had byn well lyked of GOD, and had byn the dwelling place of the holy Ghoste. Iudas the Apostle fell: Our firste parentes who were created too the Image of GOD, fell: and finally, there bee examples innumerable in all our lyfe. Therefore, that wee may stand stedfast in the Faith, let vs haue these most sweete comfortes alwayes before our eyes. 1. Corinth. 1. Christe shall strengthen you vntoo the end, that yee may bee blameleesse in the day of our Lord Iesus Christe. Luk. 22. I haue prayed for thee Peter, that thy Fayth may not fayle. But Christ prayeth, not onely for Peter and the Apostles, but for all that beleeue their preaching. 1. Corinth. 10. GOD is faithfull who suffereth vs not too bee tempted aboue our strength, but with the temptation maketh away out, that wee may bee able too endure it. Iohn. 16. I will pray my Father, and hee shall send you an other comforter, which shall tary with you for euer. Let the myndes of the Godly (beeing strengthned with these most sweete promises) fyght agaynst wauering and wanhope, and performe diligence in harty prayer, and bee circumspect and watchfull in

full in eschuing occasions of fallyng, and the Diuels snares and daungers. Let Fayth bee their buckeler, prayer theyr percing dart, and GODS woorde their swoorde, and let Christe alone with the reste. Hee will strenghthen vs too the ende, that though sinne bee still remayning in vs, yet wee may bee blameleste in the day of our Lorde Jesus Christe, who was made sinne and curse for vs, that wee might bee set free from condemnation of the Lawe, and bee made the righteousneste of God in hym. Romaines. 8. There is no damnation too those that walke in Iesu Christe.

The thirde.

COncerning the last Judgement, or the day of our Lorde Jesus Christ, there is a notable testimonie in this Epistle, pertayning to this Article, From thence hee shall come too Iudge the quicke and the deade. Now the Doctrine concerning the last Judgement, may bee comprised in these sixe places.

First, Whyther there shall come any last Judgement.

Secondly, Who shall bee the Judge, and how, and when hee shall come.

Thirdly, What shall bee the manner and order of the Judgement.

Fourthly, Of the rewardes of the righteous.

Fifthly, Of the endleste paynes of the wicked.

Sixthly, Of the tyme and of the reste of the circumstances of the Judgement.

The fourth, Of Freendlyneste.

LIke as Paule reioyced vnfeynedly, and from his hart, that the Corinthians were brought to the true knowledge of God, and the felowship of the euerlasting and blisted Church: So must euery man reioyce in the prosperitie of other men (specially of good men) and be sory for their mischaunces, & wish them well from the bottome of their harte. This vertue is called Freendlyneste. And the vices that encounter it, are diuelishneste, spyghtefulneste, and maliciousneste, of which wee haue spoken already in the Exposition of the vertues of the fifth Commaundement. The last Iudgement.

Vppon

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Vppon the xix. Sunday after Trinitie.

¶ *The Epiſtle. Epheſi. iiij.*



BE yee renued in the Spirite of your mynd, and put on that new man which after GOD is ſhapen in righteouſneſſe and true holyneſſe. Wherefore put away lying, and ſpeake euery man truthe to his neighbour, foraſmuch as wee are members one of another. Bee angrye and ſinne not. Let not the Sunne goe downe vppon your anger, neyther gyue place too the backebyter. Let hym that ſtole, ſteale no more: But let hym rather labour with hys handes the thing that is good, that hee may haue too gyue vntoo hym that needeth.

The diſpoſement.

IT is of thoſe ſort of cales that are perſuaſiue, or exhortatiue. For it is wholly occupied in exhortation vntoo good woorkes, concerning which the cuſtomable doctrine included in ſixe places may bee recited.

Firſt, whyther newe obedience bee needfull.

Secondly, which are the woorkes that bee good in deede, that is to wit, not Ponkiſh Ceremonies, or ſuch lyke Ceremonies deuyſed by men: but the woorkes that bee commaunded of God, as truth, meekeneſſe, liberalitie, and diligence.

Thirdly, what are the efficient cauſes of good woorkes, or how they may bee perfourmed by vs, ſyth wee are ſo weake, and the Diuell ſo ſtrong.

Fourthly, how good woorkes pleaſe God, ſith they bee vnperfect and defyled with many ſinnes: that is to wit, not for our owne worthyneſſe, but for Chriſtes ſake through faith.

Fifthly, for what ende good woorkes are too bee doone, that is too wit, not too deſerue forgyueneſſe of ſinnes by them, (which is gyuen freely

freely only for Chriſtes merite:) but that wee may yeelde too God our due obedience, that wee may glorifie hym, that we may eſchue paynes euerlaſting and preſent, and that wee may obtayne the rewards that are promiſed.

Sixthly, foraſmuch as the good woorkes euen of all the Saincts are diſtayned with many ſinnes: wee muſt ſpeake of the difference of the ſinnes that remayne in the ſaincts, and of thoſe that remayne not in the Saincts.

Howbeyt bycauſe this Epiſtle contayneth otherwyſe a moſt plentifull doctrine, and that the phraſe thereof hath ſome hardeneſſe in it: wee will interprete the very Text in order, diuiding it intoo ſix common places, whereof two or three may bee ſtoode vppon ſomewhat longer, ſermonlyke.

The firſte.

LAy away from you that old man according too your former conuerſation, which is corrupt through the deceyuable luſtes, and bee yee renued in the Spirite of your mynd, and put on that new man, which after God is ſhapen in holyneſſe and righteouſneſſe.

The firſt part is a generall exhortation to new obedience agreeable to Gods will, or conformable too Gods righteouſneſſe. This exhortation is enlarged with an Antitheſis, or ſetting togyther of contraries: Lay away ſinne, and put on righteouſneſſe. Or ceaſe too doo euil, and doo good woorkes.

The old man, by this name he meaneth all the defaults in nature, all euill inclinations, affections, and dooings, that agree not with the will or Lawe of GOD: that is too wit, in the mynde, ignorance of God, darkeneſſe and doubtefulneſſe concerning God, concernyng the prouidence, will, and woorde of God, and concerning the promiſes and threatnings of God. In the will, boydneſſe of the feare and loue towards God, and of all vertues which ought too bee perfect and earneſt: and alſo euill inclinations ſtanding in ones owne concept, pryde, and fleſhly careleſneſſe. And in the hart, a headyneſſe of all affections, flames of vnlawfull loue, of hatred, of deſire, of reuenge, and of couetouſneſſe. Al this huge heape of ſinne that ſticketh in the nature of man vnrenued, is betokened by the terme olde mā, whom in other places he calleth ſometimes the natural man, ſometime the outward man, and ſometymes fleſhe. The old man.

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Deceyueable lustes. The lustes of errour or deceyuable lustes, hee nameth all euill inclinations of corrupted nature, whereby wee are caryed headlong into errour and sinne, as it is sayde: Concupiscence is the fountayn of all euils, both of the fault and of the punishment. For though concupiscence both the cleannesse and soundenesse of the soule is marred, and the body is made subiect vnto death.

To bee renued, and to put on the new man, are in manner all one.

To put on the newe man. The mynde is renewed, when the darknesse of sinne is chased out of the mind by the Gospell, and the holy Ghoste, and there is kindled true knowledge of God, true fayth, loue, righteousnesse and obedience of all vertues. For vnder the name of mind, hee comprehendeth all the powers of the Soule which the Philosophers are woont too distinguish.

The new man. The new man, hee calleth hym that is renued by the voyce of the Gospell and by the holy Ghost, who kindleth in mens minds the lighe of the true knowledge of God, & all vertues agreable too Gods righteousnesse, such as were in the first man that was created after Gods Image, before his fall.

The second.

HE putteth in a breefe and most learned definition of Gods Image after which man was created, namely that it is true righteousnesse & holynesse: and Colo. 3. he wryteth that it is the true knowledge of God the Creator. Vppon these two textes we buylde this true and learned definition of Gods Image.

What Gods Image is. Gods Image in the first man, was not only a beeing of mynde and will, nor onely a relation or acceptation of mankynde before GOD: but also a qualitie of the second speciall kynde, that is to say, a natural ryghteousnesse and excellente perfectenesse of all the powers of man, as of the mynde, the will, and the harte, agreeing with the fyrste patterne or dyuine mynde: that is too wit, in the mynde, lyght (that is a manyfest knowledge of GOD the Creator without any darkenesse or wauerynge:) In the will, harty loue of GOD and all vertues stirred vp and blasyng without any sinfull inclination, and without concupiscence and fleshly carelesnesse: and too bee short, true ryghteousnesse and holynesse, that is too say, vniuersall obedience agreeing with the will of GOD, and dyrected truely too this ende, that the patterne myghte bee knowne abrode and glorified. And

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in the harte, stayednesse and obedience of all the affections and desyres vntoo the mynde, with contynuall and earnest ioy and gladnesse setled in GOD.

The thirde.

WHerefore, put away lying, and speake euery man truth too hys neyghbour, bycause wee are members one of another. The doctrine that concerneth the folowing of truth and the shunning of lyes is very large, whereof an abridgement is set foorth in the exposition of the eyght Commaundement. Heee nameth heere, a lye, not only the ordinary speches in common conuersation, which agree not with the thinges themselues: but cheefly, false opynions concernyng GOD, false doctrines and corruptions of the true Doctrine: Also slaunders in courtes of plea, vntruth, backebytings, raylings, milletalke, fondnesse, bragging, dissimulations, &c. All these vices dooth hee will men too lay away, and contrarywise too embrace Truth, which in the Doctrine concernyng GOD, in trades necessary for mans lyfe, in Iudgement, and in all the whole state of lyfe among men, diligently hunteth after, embraceth, loueth, and holdeth fast true meanings, that is too say, meanings that agree with the thinges themselues, such as they bee in deede, hatyng vntruth and Sophistry, and in all trades and conuersations of lyfe, continually saying and doing such things as are true, playnly vttered and wholsome: and in maners so behauyng hymselfe as hys speech and hys gestures may bee all one with his mynde.

Freendlynesse.

Truth.

The fourth.

BE angry and sinne not. It is ment of meekenesse, which is a vertue that repressеth iresulnesse and desire of reuenge, and which nourisheth not hatred. The eyght causes which should moue vs too refrayne iresulnesse, are reckened vp in the Exposition of the fyfth Commaundement.

The fyfth.

GIue no place too the backbyter. It is ment of Freendlynesse which is a parte of Truth, and conceyueth no mistrust of other folkes willes and meanings without a reasonable lykelyhod, ne

What lying is.

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nourisheth ill will, rancour, suspition, or hatred, nor giueth credit to false reportes which might haue withdrawne the mynde, but maketh tryall of mens willes and meanings by reasonable lykelyhode. Agaynst this vertue there fyghteth malitiousnesse, suspition, distrust, and lyght credite. Of which is spoken in the fyfth and eyght Commaundementes.

The sixth.

Paynfulnesse and labour.

HE that hath stolne, let him steale no more, but rather let him labour with his hands the thing that is good, that hee may haue to geue to them that neede. It is mēt of paynefulnesse and labor, which is therfore to be endured, that we may obey god who enioyneth vs labours agreable to our calling: and that we may eschue many sinnes and wickednesses, wherof Idlenesse is the norishement, and to get honestly, thinges needfull too the sustentation of our selues and of ours, and too bee bestowed in almes deedes vppon the poore. Ageinst this vertue fyghte, slouthfulnesse, Idlenesse, theeuerie, sluttishnesse, &c. Of which wee haue spoken in the fourth and seuenth Commaundementes.

In the ende let two or three of the places that bee expounded most at large, bee repeated, and committed too the hearers too learne by hart.

Vppon the. xx. Sunday after Trinitie.

¶ *The Epistle.* *1. Corinth. x.*

TAke heede therfore how yee walke circumspectly: not as vnwyse, but as wyse men, redeemyng the tyme, bycause the dayes are euyll. Wherefore, bee yee not vnwyse, but vnderstand what the will of the Lorde is, and bee not drunken with wyne, wherein is excesse. But bee fylled with the Spirite, speaking vntoo your selues in Psalmes and Hymnes, and spirituall

spiritual songes, singing and making melodie to the Lord in your harts, gyuing thanks alwayes for all things vnto God the Father, in the name of our Lord Iesus Christ: submitting your selues one too another in the feare of God.

The disposement.

THis Epistle is bretaynie, conteyning precepts of good woorkes.

The cheefe places are three.

1 A generall exhortation to good woorkes, that rule all the deuises and doings of our life with singular heede and circumspectenesse, so as they may agree with Gods will.
2 A precept of sobriety and of eschuing drunkennesse.
3 Of songs and Psalme too bee vsed in Gods seruice.
4 Of thanks gyuing too bee yeelded to God.
5 Of obedience, lowlynesse, and the feare of God.

The first place.

WAlke warely, to walke, signifieth the same thing that too leade a mans lyfe, or to rule the deuises and doings of the lyfe. Blissed are they that walke in the Law of the Lord: that is, which lyue according to the Doctrine deliuered of God, or which order their deuises and doings according to Gods woord all their lyfe long. And Paule to this place counselleth vs too walke according too the will of our Lorde God warely and heedfully, or with perfecte warenesse and circumspectnesse. To walke.

Therefore in this place may bee recited the doctrine that concerneth newe obedience, and a man may entreate of the causes that oughte too stir vs vp to the desire of welldoing, which are, Gods Commaundement, and necessitie and of holding faste the faith. And moreouer too the intent wee may eschue paynes present and eternall, and obteyne the promised rewardes. And in especially let men consider the pithynesse of the Commaundement walke warely, bee not careles, set not light by the sleyghtes of the Diuell, cocker not your owne lustes, but order your behauiour and lyfe with singular wisedome, heede, watchefulnesse, and circumspecteneſſe, least eyther by the Diuels policies, or by your owne frayleneſſe, yee bee throwne headlong ageyne into sinne and death. Haue a speciall care to eschue

chue occasions of sallyng, according too this saying: To eschue occasions of sinning, is to eschue sinne. Shunne the leude companies of vngodly and filthy persons. For it is most true that Theognis sayth: Thou mayest learne good of the good, but if thou companie with the wicked, thou marrest thy selfe.

Honest labour. Fall to honest labours which of themselues are bridles of concupiscence, and furtherances of vertue. For Idlenesse pleadeth sinfulnesse. And with your labours mingle callyng vppon GOD, and requeste him too assist you and gouerne you.

To walke warely. All these thinges dooth Paule comprehende in this one worde, walke warely. So Ioseph walked warely when hee yeelded not to the enticementes of the adultresse, and contrarywise Dauid beeing carelesse, slydeth into horrible sinnes, which afterward were punished with most horrible punishmentes. This Commaundement may bee very abundantly enlarged by a distribution, and by a setting together of the contraries, when wee entreate of euery of the vertues of the ten Commaundementes in order, and of their causes, and of the vices that encounter them. For too walke warely, is the same thing that to know GOD aright, too trust in God, too loue GOD, to feare God, to vse patience in tribulations, too call vppon GOD harely, too gyue him thankes, too professe hym, too spred abroad the true doctrine, too obey Magistrates and cyuill ordinances, too bee iust, discreete and mylde, too apply the dueties of a mans vocation busilye, too bee meeke, treatable, mercifull, peaceable, chast, sober, soothfast, and too eschue all sinnes that fyghte agaynste these vertues. These beeing vnfolded into their partes, and enlightened with Antitheses, and examples, will bring forth plentifulnesse of matter both manifest and ample.

Not as vnwyse folke, men without the true knowledge of God, and without the feare of God and fayth.

Redeeming of the tyme. Redeeming the tyme, neglecte not onely occasion of walkyng warely, or of liuing Godlyly and honestly, or of deseruing well at other mens handes: or els purchase opportunitie of attayning the true knowledge of God, and euerlasting lyfe, euen with the losse of all that yee haue.

Euill dayes. Bycause the dayes are euill, by reason of the malice and miserie of men. It is a figure called Synecdoche, wherein the thing that conteyneth, is put for the thing that is conteyned. For the dayes are good,

goods, but men that lyue in those dayes are euill and wretched. Therefore let passe no occasion of liuing Godlyly, and of doing things acceptable too GOD, and too the welfare of men, neyther suffer your selues too bee plucked away from God by the most corrupt maliciousnesse of this age. There happen many lettes, many allurementes, and leude lustes, which hale men away from true Godlinesse. But redeeme yee the tyme, fyghte ageynst these impedimentes, and walke warely.

Not lyke fooles, that is to say, as folke ignorant of God, and voyd of fayth and true Godlynesse.

But as those that vnderstand what is the will of the Lorde, that is too wit, which is reueled in GODS woorde, too whome as too a rule wee must referre all the deuyses and doings of our life. This is the will of the Father, that euery one that beleeueth in the Sonne, should haue lyfe euerlasting. This is GODS wyll, euen your holynesse, that yee should not lyue like the Gentiles that know not God.

The second place.

BE not drunken with wyne, wherein is ryottousnesse. The Doctrine that concerneth sobrietie, and the eyght causes for which drunkennesse is too bee eschewed, and sobernesse followed, may bee set out of the exposition of the vertues of the sixth Commaundement. Ageynst all Riot and excesse.

The Greeke woorde Asotia, ryottousnesse, comprehendeth excesse of fare, wastfulnesse, wantonnesse, vncleane talke, chamberinges, scoldings, brawlings, quarellinges, manquellings, and to bee short, a Cyclopish life ordinarie to dronken folke, such as was the excesse of Cyclopish lyfe of Alexander the great, described by Plutarche. Pag. 41. And Cicero in his Booke De finibus sayeth: I lyke not of these belly goddes, that shall spew into my dish, and must bee caried away from the table, and which fall too cramming them selues fresh and fasting ageyne the next morow.

The thirde place.

Synging Psalmes, Hymnes, and Spirituall songes vntoo the Lorde.

Of Songs and Musicke.

GOD hath put into man the knowledge of numbers and times, and in all ages woulde haue his Doctrine and prayses too bee Musicke.

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comprehended in verſes, and that Muſicke ſhould bee vſed in his holy ſeruice, cheefly for this cauſe, that the true doctrine concerning God, and all the exhortations, comfortes, prayſes & thankeſgyuing, beeing included in numbers and verſes of ſonges, might the eaſyer bee imprinted in mens minds, and ſynke deeplier into their hartes, and kindle more feruent motions of Godlyneſſe. For all folke doo more deſyrouſly take, and with greater pleaſure learne, and more ſtedfaſtly keepe in mynde verſes than proſe. Such an aliance haue our Soules with harmonie and number, euen by nature. And ſith that for this commoditie cheefly, ſynging is wont too bee vſed, that the holy woordes may ſynke the deeper intoo the mindes of the hearers, and kyndle more earneſt motions in their hartes: It were good too reteyne Muſicke in Churches, not ouer cunnyng and curious, but ſimple and graue, ſo as the woordes that are knit in number might bee harde and vnderſtood of the common people. Wee ſee that both in the Church and alſo among the Heathen (who counterfeyted the example of the firſt Fathers) the Doctrine concernyng GOD and other good thinges, and thankeſgyuings and prayſes of God, were compriſed in verſes, too bee ſung in holy ſeruice and elſwhere. The cheefe Poetes of ſuch Hymnes and Songs were Moyſes, David, Aſaph, the ſonnes of Chora, Heman, Salomon, Eſay, Ieremie, &c.

Muſicke in Churches.

Luther the Germane Orpheus.

And in our age GOD hath rayſed vp Luther, who (as our Orpheus of Germanie) hath compriſed in Dutch verſe the ſumme of Chriſtian Doctrine, and the holy Storyes, and the cheefe of Dauids Pſalmes: and hath added to them ſutrim and fyt notes, and ſo apt too ſtirre vp mens affections, that not onely they bee ſung with exceeding pleaſure and delight, but alſo perce wondrouſly intoo the mindes and hartes of the hearers: and kyndle affections of true Godlyneſſe, faith, gladneſſe, and earneſt ioy, in mens hyeſtes, as by the note of the ſong, Chriſte lag in vodes banden, &c. All the Godly euen though they geue but meane heede, may eaſily iudge. And forasmuch as S. Baſill in his preface to the Pſalter hath ſpoken right graueſye concerning this profytableneſſe of Muſike: I will tranſlate the whole place, and wryte it hereunto.

Baſill concerning Pſalmes and Spirituall ſongs.

Pſalmes do with a certeyn wel tuned delightfulneſſe and pleaſure, enduce the mynde with wholſome Doctrine and wiſdome. For inaſmuch as the holy Ghoſt ſawe that mankind could hardly bee bent too

godly-

godlinesse and vertue, bycause it neglecteth the maner of tyeing well, and is caried headlong vnto pleasure: hee mingled the delightfulnesse of melody with his precepts of instruction: to the intent that with the sweetnesse of the delight, the Doctrine of GOD and profitable thinges might slip into mens mindes, according too the custome of wyse Phylicians, who season the mouth of the cup with a little honny when they Mynister any sowre Medycine too a sicke body. For this cause therefore was this kynd wryting of the Psalmes in meetre deuised, that such as are youthfull both in yeares and vertue, might in their owne opynion sing, and in very deede instruct their mindes. For there is not any of the frantyke sorte, that whenbee departeth out of the Church home too his house, booth easily beare away with him any Apostolycal or Prophetycal precepts. But as for the sayinges of the Psalmes, they both sing them at home with delights, and beare them about with them too the market, and many beeing starke mad for anger, as soone as they heare the tune of Psalmes that delighte them, returne home well at ease and quiet in themselues, and the fierce and heavy motions of theyr myndes are asswaged with singing. Psalmes bring calmnesse too the mynde, and alaying the troublesome waues of mens thoughtes, setteth quietnesse in theyr hartes; mekeneth the sturdynesse of the mynde, restrayneth heedlynesse, boweth men too myldenesse and sobernesse, procureth frendship, setteth folkes at one that were at variaunce, and reconcileth enemies. For who will take hym any longer for his foe, with whome hee hath with one voyce spoken vnto GOD? Therefore synging of Psalmes yeeldeth a most Soueregne benefite, namely mutuall loue, in yeldyng harmonie as it were a certeyne bande too knit mens mindes togyther, and the tune of one quere linketh togyther the whole Church. Psalmes chace away feendes, procure the helpe of Angels, dryue away feares of the nighte, asswage the labours of the day, defend infantes, are an ornament too men, gyue comfort too old folke, decke women with comlynesse, replenish desartes with inhabyters, accustome men too modestie in their meetings, instruct yong beginners in their tender principles, helpe those that haue profyted with further aduauntage, and strengthen those that bee perfecte. The Psalmes are the common voyce of the Church, they beautify the feastfull dayes, and they worke the

rowfulnesse which is according vnto God: for they are able too swell teares euen out of a stony harte. Too syng Psalmes is an Angelyke office, a heauenly ministration, and a spirituall perfume. O wonderfull deuice of a most wyse Schoolemaister, who would haue vs learne profytable things by synging. Therefore are his precepts fastened the surer in our myndes. For nothing that is learned by compulsion, contynueth long in memorie. But that which entereth with some sweete kind of delectation, dooth settle more stedfastly, and roote more deepely. For what is it that a man shall not learne out of the Psalmes? From thence yee may fetch the assured stoutnesse of harte, from thence shall yee drawe true righteousnesse, modestie, and equitie: perfecte wisdome, the true manner of repentance, patience, and all kind of good things. Heere is perfect piuinitie, heere is Prophecying of Christes comming in the flesh, threatning of the last Iudgement, hope of Resurrection, feare of punishmentes, promises of glorie, and reuelations of mysteries. All these thinges are layde vp in the treasurie of the Psalm booke as in a most large storehouse.

The fourth place.

IT entreateth of thankesgyuing wherewith al God is too bee magnified for all his heauenly benefites, with a true harte and a lyuely voyce in loudsounded Songes and Hymnes. Moreouer concerning lowlynesse and the feare of God, there may bee declarations set out of the rules of life, or out of the exposition of the vertues of the firste and second Commaundement.

Vppon the. xxi. Sunday after Trinitie.

The Epistle. Ephes. vi.

MY Brethren, bee strong through the Lorde, and through the power of his might: Put on all the armour of God, that yee may stand ageinst all the assaultes of the Diuell: for wee wrestle not ageinst flesh and blood, but ageynst rule, ageynste power, ageynst

eynst worldly rulers, euen gouernours of the darknesse of this worlde, agaynst Spirituall craftynes in heauenly things. Wherefore take vntoo you the whole armour of God, that yee may bee able to resist in the euill day, and stande perfecte in all things. Stand therefore, and your loynes girde with the truth, hauing on the brest plate of righteousnesse, and hauing shoes on your feete, that ye may bee prepared for the Gospell of peace. Aboue all, take too you the Shield of Fayth, wherewith yee may quench all the fyry dartes of the wicked. And take the helmet of saluation, & the sworde of the Spirit, which is the worde of God. And pray alwayes with all manner of prayer and supplication in the Spirite, and watch thereuntoo with all instance and supplication, for all Saincts and for mee: that vtteraunce may bee giuen vntoo mee, that I may open my mouth freely, too vtter the secretes of my Gospel (whereof I am a messenger in bondes) that therein I may speake freely, as I ought too speake.

The disposement.

IT is that kind of eales that are persuasiue. For it is an exhortation too the Godly too continue stedfastely in true godlynesse or in the acknowledgement of GOD and in Fayth, and too fortifye and strengthen their hartes agaynst the assaultes of the Dyuell, of naughty nature, of Heretykes, and of Tyrannes. And Paule enlargeth and garnisheth his purposed exhortation with a lightsome similitude taken of warfare and worldely battels, out of Esay. 59. In which warfare it behoueth firste and formost, that the enemies bee knowen. Secondly, that munition bee gotten needfull for a mans owne defence. And thirdly, Artillerie and weapon herd put backe and vanquisshe the enemie. All the whole lyfe of a Christian man is as it were a warfare agaynste our most mischeeuous enemies. Of whoome the firste is the Dyuell, a lyer, a murtherer, who lyeth continually in wayt too anoy vs in our Soules, in our bodies, and in our goods, spreadyng abroad false opinions concernyng GOD, stoppyng into our minds Epycurish doubtes, contempt of Gods word, carnal carefulnesse and pryde, and eggyng vs wretched wightes vnto all kind of sinnes, with his blast and allurements which he trumpeth in our wayes, to the intet that hauing haled vs from God, he may

Mans lyfe is a warfare.

Mans enemies.

The Dyuell.

drawe

vtterly into euerlasting destruction. Agayn hee empayreth our bodies and goodes, by fyres, battells, robberies, slaunders, diseases, and deaths.

The flesh. The second enemie is our owne flesh, that is to say, the wandring and heady braides of our owne nature corrupted with slouthfulnesse and doubtfulnesse concerning GOD, fleshly rechlesnesse, the heates of hatred, lecherie, desyre of reuenge, of excellencie and money, and finally the whole huge heape of naughty inclinations, and sinfull affections cleauyng in our harts. Iacob. 1. Euery one that is tempted, is tempted of his owne concupiscense.

Heretikes. The third enemie, are Heretykes, spreding abrode false opinions, which are the very fyry weapons wherewith they kill the faith and prayers of many.

The world. The fourth enemie is, the menaces and persecutions of Tyraunes and of all vngodly persones. For through the terrours & slyly allurements of great men, & the cruelnesse of persecutions, many renounce the profession of true godlinesse, and many by reason of the contempt & needinesse of the Godly Ministers, are moued to withhold the fat prebends linked with Idolatrie. Ageinst these foure enemies doth Paule fortify and arme the Godly with armour, munition, and weapon needful for the defence of themselues and the putting backe of the enemie.

The armour or apparell is this:

The sword girdle of a Christian. FIrst, the swordes girdle, wherewith all is behouyth vs too bee girded and closed in, is truth, or the true Doctrine of the Gospell, and the true knowledge of God. Therefore that either bee ignorant of the doctrine, or haue a delight in the corruptings of the Gospel, shal make but an vnlucky match.

His brestplate. Secondly, the Brestplate wherewith the brest is defended, is righteousnesse: that is to wit, the reconciliation of a man into Gods fauour for Christes sake through faith.

His shoes. Thirdly, his Shoes, are the very profession of the Gospell, which directeth the way or vocation of the Godly, and boundeth them about with listes, with in which they must keepe their standing.

His Buckler or sheeld. The fyry darts of the Diuell. The armour necessarie to repulse the blowes of our enemies, and to defend our selues are, first, a Buckler or Sheeld: that is to wit, faith, which quencheth all the fyry dartes of the diuell. And the fiery and most noysome dartes of the Diuell are these: Epycurish and Academicall doubtings whether there bee any God, whether God haue care of vs,

of vs, whether the Gospel be true, whether God regard vs in our troubles, and whether he wyll geue vs eternal lyfe. Also fleshly carelesnesse which neglecteth the wrath and iudgement of God, heresies, and false pleasurable opinions. &c. Secondly, the helmet which cheefely fenceth the head, is the assured hope of eternal saluation, wherewith we beyng strengthened, do beare out al the perils and miseries of this life with the stouter stomacke: with this helmet did Steuen couer hys head, *what time he went reioysing in his hart, and throughe strong hope did ease his harme and smart*: with the lyke armour did Paul, Polycarpe, Laurence, and all the holy Martyrs susteyn most bitter tormentes of bodie, that they myght atteyne lyfe and blisse euerlasting. The helmet of a Christian.

The weapons which hee appoynteth vs too repulse and too stryke the enemie withall, are two.

First, a swoorde, not of steele, but spirituall, that is too wit, Gods woorde, wherewithall both the feendes are chased, (as Christe hath taught vs by his owne example. Math. iiii.) and the noysome opinions of heretikes disproued and put away, lyke as the heresies of the Manichees, and Arians in olde tyme, and in our dayes the heresies of the Papistes, of the Anabaptistes, of Swinkfield, and of others, are chased by the woord of God. Let al christen souldiers whet this swoord with earnestnesse in learnyng, teachyng, and continual mindyng it: and let them haue it alwayes ready at hand. His swoord.

The other kind of armour is, continual and feruent prayer, whereby we must seeke & looke for Gods helpe, & for luckie successe in our warfare, & for victorie by the graund capteyne of our army, our Lorde Iesus Christ the sonne of God. For without Gods assistance, euen the heathen men saw it was but vaine to draw weapon in battel, or to take paynes to fight. Pyndarus: Loue of contention, loue of warre, if God be not on thy side: O sonne, wynne with thy launce, but wyn alwayes with God. Earnest prayer.

But more notable are the testimonies of Gods woorde, which shew vs the true callyng vpon God vnknowen to the heathen, and warrant the godly souldiers, that they may certeynly beleeue their prayers to be receyued and heard of God, and them selues to be helped in deede in their callyng, by the sonne of God, Psal. xx. Some trust in Chariots, and some in Horses, but we wyl cal vpon the name of the Lorde our God. Psal. l. Call vppon mee in the day of trouble. Psal. xc. Hee shal cry vntoo mee, and I will heare him, I wil deliuer him and shew hym Testimonies that God heareth our prayers.

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my sauing health. Psal. cxlvii. Hee shall not obtein his purpose in the strength of a Horse. Therefore let vs vse these weapons, when wee are lyke too bee anoyed by daungers of the deuil, by our own flesh, and by Tyrannous, Bishops, & Kings. Let vs not cast downe our courages, let vs not quake, let vs not moue sedition, as Muncer and the Anabaptistes of Munster did. But let vs strengthē our selues with the promysses of Gods woord, and commit our daungers to God, and with quiet myndes looke for an end too our welfare at the hand of Gods Sonne the Capteyn & generall of our warres: like as Ezechias & Esay fought ageynst Sennacherib, and Moyses ageynst Pharao, only by prayer. So Luther with vnappalled courage susteyned the assaultes of the Romish Bishop, of the Emperour, and of many Kings, Princes, and Bishops, and by contynuall prayer and earnest faith vāquisheth them and put them too flyght. Take strong Fayth for a shielde, and for thy dart, stedy prayer. Let Gods woorde bee thy swoord: Christ will alone doo the rest.

Hytherto I haue breefly passed ouer the state of the Epistle and the cheefe members of the same, too the intent that the summe of the matter beeing set out seuerally in order, might with the more ease bee caryed away. And I wold counsel those that be well mynded, to adde too this distribution, Luthers most lyghtsome Sermon, wherein hee hath enlyghtened this part of this .vi. Chapter. Now wil I breefly expound certeyne of the harder woordes and Phrases.

Manlynesse. Bee manly in the Lorde. A needfull vertue for all Godly folke is Manlynesse: I meane not that knightly and warlyke valyātnesse that chaseth enemies with worldly weapons, such as appeared in great Alexander, & in Iulius Cæsar: but the growne manlinesse as they terme it, that is to wit, stedfastnesse of mynde contynuing throughout in true godlynesse & profession of the heauenly doctrine, & by patience, fayth, and prayer, fighting ageinst al dāgers & allurements that withdraw the mynd from possession of true godlinesse: As for example. Daniell is manly in the Lord, when he starteth not from profession of the true doctrine for feare of death which hūg ouer his head by the Lions. The three yong mē in the burning ouen at Babilon were manly or valyant inthe Lord, when they forsooke not the acknowledgement of the true God. All the Apostles and Martyrs were manly in the Lord, bycause they chose rather too dye, than too breake theyr Fayth due too Christ, and the profession of the Gospell.

Examples of Manlynesse.

Put

Put on the complet armour of God. The complet armour of the *Romaines*, is described by Polybius (in his.6.booke.pa.181.) too bea swoord, a taueling, a buckler or a sheelde, a burganet, a pyke, a byrgand, &c. But this armour booteth vs nothing ageinst the traines and assaultes of the Diuell the enimie of our Soules. But the complet armour wherewith Paul apparelleth Christen Souldiours in this place, dooth defend and garde the Godly in such wyse as they may bee able too stand safe and without daunger ageinst the policies and assaultes of the Diuell, yea and also ouercome them.

Ageinst the craftie assaultes of the Diuell. There bee cheefly fyue kindes or wayes and manners of craftie traines, wherewithal the Diuel is woont too assault the fayth of the Godly, and to cast thē headlong intoo eternal destruction, by pulling their mindes from God. Of these things wee haue gyuen an inkling heeretofore in the latter part of the Epistle vpon the third Sunday after Trinitie.

We wrestle not ageinst flesh and blood: that is say, ageynst bodily enimies, that may be seene with eyes, & stryken with swoordes, or driuen away with Gun shot: But ageinst rule & power, and ageynst the rulers of the darknesse of this world, and ageinst spirituall craftynesse in heauenly things, there be most puissant and ghostly enemies wādering with the heauenly things or in the air, Eph. 2. Whose suttelties & strokes can neyther be wewed nor foreseene with bodily eyesight, nor kensed & put back with bodily armour. And as amōg mākind ther bee degrees of kings, Princes, & other gouernours: So are there also distinct orders & offices amōg angels & diuels, which are ment in this place by the termes of rule & power. Hee nameth thē worldly rulers of the darknesse of this world, bicause they beare rule in the minds of the vngodly, or of those that want the light of the true knowledge of God, and of fayth, and hold their hartes so blinded: yea and the most part of mankind captiue, as he sayth before in the second Chapter: After the Prince that hath power in the aire, who is the Spirit that worketh mightely in the Children of disobedience.

Flesh and blood.

The powers of darknesse.

Vppon the. xxij. Sunday after Trinitie.

¶ *The Epistle. Philip. 1.*

I Thanke my God with al remembrāce of you alwayes in al my prayers for you, and pray with gladnesse: Bycause ye are come intoo

intoo the felowſhip of the Goſpell, from the firſt day vntill nowe. And am ſurely certified of this, that he which hath begon a good woorke in you, ſhall performe it vntill the day of Ieſus Chriſte, as it becommeth mee, that I ſhould ſo Iudge of you all, bycauſe I haue you in my harte: foraſmuch as yee are all companyons of grace with mee, euen in my bondes, and in the defendyng and eſtabliſhing of the Goſpell: for GOD is my recorde how greatly I long after you all, from the very hart roote in Ieſus Chriſte. And this I pray, that your loue may encreaſe yet more and more in knowledge, and in vnderſtanding, that yee may accepte the thinges that are moſt excellent, that yee may bee pure, and ſuch as offend no man, vntill the day of Chriſt beeing filled with the fruit of righteouſnes, which commeth by Ieſus Chriſt, vntoo the glory and prayſe of God.

The ſtate and cheefe places of this Epiſtle, are all one with the Epiſtle vppon the. xviii. Sunday after Trinitie.

Our Soueraine or cheef good.

FIrſt, mans Souereyn good, whereof wee haue moſt cauſe too bee glad and reioyce in the behalfe both of our ſelues & of others, is the true acknowledgement of God and our Lorde Ieſu Chriſte accoꝛding too the Goſpell. Therefoꝛe hee ſayeth: I make my prayers with ioy, for that you take part with the Goſpell: that is to ſay, foꝛ that you are come to the knowledge of the Goſpell, oꝛ foꝛ that yee are made partakers of all Gods benefites which he offereth vs by the goſpell, oꝛ bycauſe you are become members of the Church.

Thankſgyuing.

Secondly, of yeelding thankes vntoo God, partly foꝛ his other innumerable benefites towards vs, & cheefly foꝛ theſe Souereyne benefites that hee hath diſcloſed his will by his Goſpell, too our reconciliation and eternall lyfe: that hee vouꝛſaued to make his Sonne our Lorde Ieſus Chriſte a Sacrifice foꝛ vs: and that by the Goſpell he offereth and impaꝛteth vntoo vs Remiſſion of ſinnes, the holy Ghoſt, righteouſneſſe and eternall lyfe.

Perſeuerance.

Thirdly, concerning Perſeuerance, too the other woozdes befoꝛe rehearſed, let this moſt ſweete comfoꝛte alſo bee added, which is the cheefe thing too bee conſydered in this Epiſtle: He that hath begon this good woozke in you, ſhall accoꝛplith it vnto the day of Ieſu Chriſt. That is too ſay, GOD that hath called you too the knowledge of the Goſpell,

gospell, and kindled in you the beeginnings of his light, faith, righteousnesse and al good workes: shall also encrease your faith, and defend and strengthen you, vnto that day that Christ shal call the soule out of your mortall bodies.

Fourthly, let the notable example of Paules Freendlinesse be thought vpon, who vnfeinedly from his hart reioyceth at the singular benefite befalne to the Thessalonians, namely that the true knowledge of God and euerlasting saluation was hapned to them: saying, I bear you in my hart, that is, I fauour you with all my hart, & am glad wyth al my hart, that you haue sped wel. Also, Christ is my witnesse, that I long after you in the bowels of Iesus Christ. That is too say, I long after you with a pure Christenlike affection, not in hope of any gayn, but bicause I see you loue Christ syncerely and constantly. And I wish this, that your loue, that is to say, you, may encrease more and more in knowledge of God and all vnderstanding: that is to say, in all true Iudgement, that yee may like of things most excellent and acceptable too God, that you may be pure in faith, voide of false opinions, errours, doubtings, disputes, and stumbling blockes, that is say, that yee stumble not, nor slip into wickednesse, whereby you may forgoe grace, and beecome guilty of endlesse damnation, as Caine, Saule, and Judas fell. Freendlynesse

Fifthly, this sentence, fulfilled with the workes of righteousnesse, by Iesus Christ, to the glory & praise of God, conteineth a summe of the doctrine cõcerning the true worshipping of God, or good workes. The doctrine of good woorkes.

First, what they be, that is to wit, the woorkes cõmaunded by God, which are wrought by a person iustified by faith for Christes sake, who dwelling in the beleeuers, woorketh good woorkes, which must shyne foorth among men, that God may bee glorifyed and praysed of vs.

Secondly, what are the efficient causes, namely, first, Gods woord and the true knowledge of Christ. 2. Christ dwelling in vs by his holy spirit, and fylling vs with the fruites of righteousnesse, or ruling our members, that they may bee the instrumentes of righteousnesse vntoo God. 3. The mind and will of man, and his outwarde members seruiceable to Christ that moueth vs.

Thirdly, how please they God? He answereth, by Iesus Christ, and not by their owne woorthynesse or desert: as is sayd: 1. Peter. 2. Offer yee Spirituall Sacrifices acceptable too God through Christ.

Fourthly, too what end are they too bee doone? Too the glory and

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prayse of God, that is too wit, that due obedience and honour may bee yeelded vntoo God, that God may bee magnified, that the true knowledge of God may bee spred further abroade, and that moe may be allured too true godlynesse and woorshipping of God. Good woorks are not too bee doone to the end they should iustifie vs before God. For woorkes are the frutes of righteousnesse, as Austin saith: Good woorkes folow hym that is alredy iustified, but goe not before hym that is to be iustified. Therefore the tree must first bee good (that is to say, the persõ must first be iustified by Iesus Christ) before it bring foorth good fruits. And so thou seest the whole summe of the doctrine of good woorkes too bee learnedly comprised in this shorte sentence of Paule. Let the hearers beare away cheefly these two sentences out of this Epistle, that is too wit, God who hath begonne this good worke in you, shall accomplish it, euen too the day of Iesus Christe. And: Fulfilled with the frutes of righteousnesse through Iesus Christe, too the glory and prayse of God.

Uppon the. xxiii. Sunday after Trinitie.

The Epistle. Philip. iij.

BRethren, be folowers together of mee, and loke on them which walke euen so as yee haue vs for an ensample. For many walke (of whom I haue told you often, & now tell you weeping) that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, & glory to their sham, which are worldly minded. But our conuersation is in heauen, frõ whence we looke for the sauiour, euen the Lord Iesus Christe, which shal change our vile body, that he may make it like vnto his glorious body: according to the working, whereby hee is able also to subdue all things vnto him selfe.

The disposement.

THis Epistle is of the kind of cases that debate matters. For it is an exhortation that they should beware of false Teachers, and be

bee stedfast, and set folkes at one that are at oddes.

The cheefe places are foure.

FIrst, the Teachers of the Church must bee as patternes or examples for their hearers too looke vppon, that they may folow their behauiour and Doctrine, and eschue such as differ and disagree from this sampler.

Secondly, our conuersation is in heauen: that is to say, the ministration of the Gospell is not a ciuill gouernement, but a spirituall: and all the whole conuersation & life of a Christen man must bee ghostly and and heauenly, not directed too the seeking of the commodities of this presente lyfe, but too the atteinement of the glory and lyfe that is in Heauen.

Thirdly there is a testimonie concernyng the rayling and glorification of our bodies.

Fourthly, concerning the desire to mainteine concord, and too knit toogyther the mindes of those that bee at oddes.

The first place.

BRethren bee yee folowers of mee, and looke on them that walke euen so as yee haue seene vs for an ensample.

Preachers must be patternes to theyr flocke.

Paule setteth foorth himselfe too the Philippians as an example for them too folow in doctrine and manners, that they might beware of false Teachers, whose doctrine and manners differ from this patterne. And let the studious beare in mind the counsell of Paules which hee setteth foorth too Timothie and all Godly Teachers, as a rule of all their lyfe and of all their deuises and dooings. Be a patterne of the faythfull, in Doctrine, in conuersation, in louingnesse, in spirite, in fayth ad in chastitie, and gyue heede too reading. The first counsell of Paule is, that wee should bee patternes: that is too say, that wee should shyne before others by our example of Doctrine and conuersation: For it is a common ordinarie in this lyfe, that we the inferiour sort doo follow the examples of our gouernours and teachers: as these verses admonish.

In sooth the examples of rulers flowe too the people:
And as their Capteins demeane them, so do the whole Cãpe.

And Plato sayeth that the best manner of instructing is, If the Teacher shyne before his hearers by his example, and bee seene too doo the same thinges himselfe which hee exhorteth other men vntoo. Therefore must teachers vse much more warinesse, heed, & diligẽce in

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ruling their behauiour, than other men muſt, bycauſe the people muſt looke vppon their examples, according as Paule commaundeth here, that the Philippians ſhould bee followers of him, that is to wit, in doctrine, faith, and other vertues: And that they ſhould haue an eye to ſuch as walke ſo, that is too ſay, as liue ſo, teache ſo, beleeue ſo, and profeſſe ſo, namely that wee obteyne remiſſion of ſinnes and euerlaſting lyfe, only for Chriſtes paſſion and death, and not for the workes of the Law and for our owne vertues. But if the teachers eyther ſpred abroade any falſe Doctrine, or bee defyled with heynous offences: their hearers are eaſly infected with their opinions and examples. And concerning the faultie behauiour of the Teachers, it is a common ſaid ſawe, He that teacheth wel, and lyueth amiſſe, reacheth foorth with his one hande, and pulleth backe with the other. Afterward he peyneteth out as it were in a Table, the cheefe vertues wherein the Teachers muſt ſhyne before their hearers.

In doctrine. 1. In talke and doctrine. For the true Doctrine concerning God, is the ground worke of Gods Church and of euery mans welfare. Therefore let the Teachers take heede, that firſte they themſelues learne a right, and then teach aright, orderly, properly, and plainly too their hearers, the true and full Doctrine of the Goſpel concerning the true knowledge of Gods being and will, concerning the perſone and benefites of Chriſte, concerning Iuſtification, faith, inuocation, good workes, affliction, and all other articles: and alſo that they learnedly and aptly confute the corruptings of them. They muſt not bee dull in learning the Doctrine, and in framing themſelues too an apt and learned trade in teaching. They muſt not bee ambitiouſe in deuyſing newe opinions and formes of ſpeaking. They muſt not raſhly alter the accuſtomed and profytable manner of teaching, but muſt endeuour that one true and agreeable ſumme of doctrine may be deliuered ouer too thoſe that come after: lyke as Paule in this place willeth the Philippians too keepe the Doctrine that he had deliuered them concerning iuſtification, as a patterne, and ſo too conuey it ouer to their poſteritie.

In conuerſation. 2 In conuerſation, or in directing all the outward deuyſes and doings of the lyfe according too all the Commaundementes of God. Their manners muſt not bee defyled with ambition, couetouſneſſe, and luſtes, leaſt eyther miſlibertie myghte bee confirmed in ſome, or occaſion miniſtred the vngodly, to ſlaunder the Doctrine. Math. 5.

Let

Let your light so shyne before men, &c.

In louingnesse.

3 In Louingnesse. There must bee in you, a hartie good will towardes God, towardes your fellowministers, and towardes your hearers. Yee must bee iuste, softe, beneficiall, treatable, and seekers of the common concorde and quietnesse. Yee must not nourish spite, malice, hatred, quarels, backebytings, or priuie mischeeues. Yee must not trouble the quietnesse of the Church. But yee must be the sinewes and bandes of louingnesse and fellowshippe, or of the glewing together of the reste of the congregation in the Church.

In Spirite or zelousnesse.

4 In Spirite. Unto your Louingnesse, yee must mingle sharpnesse of Spirit, not winking at the falsifying of doctrine, at Heresies, Blasphemies, and wicked behauiours, but endeuouring to hold shorte both false opinions and blasphemies, & also dishonest demeanours, through earnest zele of the Spirite.

In Fayth or faythfulnesse.

5 In Fayth, which is stayed vppon God, looking for helpe and defence at Gods hande in all perilles, and continuing firme and stedfast in teaching and professing the true Doctrine, without wresting the Doctrine too the willes of great men, or without starting from the true profession for feare of forgoing office, glorie, riches, or pleasures, as doo the false Teachers whome Paule describeth in this place too bee,

Enimies of Christes Crosse.

The enimies of Christes Crosse, bycause that too the intente they myghte escape trouble and persecutions at the Jewes handes, they taught that wee are iustifyed, not for Christes sake only who was crucifyed for vs, but also that the woorkes of the Lawe are needefull too saluation. The end of these men is destruction, that is too saye: Although they florish a whyle in lyfe, yet shall they at length bee ouerwhelmed with endlesse tormentes:

Belly Gods.

Whose belly is their God, that is too say, they preferre the belly and the pleasures of the belly before God and all other things, and implope all the deedes of their lyfe too the attaynement thereof. And therefore they bee Idolaters. For looke what thing euery man loueth and woorshippeth aboue all other thinges, the same is his God, who only ought too bee loued and woorshipped aboue all things.

Now, the greatest part of men beeing Epicures, make a God of their belly, and though that all of them bewray not the meaning of their mynde in so grosse woordes: yet in the inwarde bowelles of their hartes they thinke so, as did that Cyclops in Euripides, who sayth that

hee acknowledgeth no other GOD, nor offereth sacrifices too any other than too himselfe and too his belly, which is the greatest of all Gods.

And their glorie is in their shame. Although false Teachers be a whyle in glorie and estimation among Noble men, and with the common sorte, yet dooth this reputation turne too their owne shame.

VVorldly mynded. Which are worldly mynded, that is too say, haue an eye only too ease, promotion and riches, and too the intent they may lyue at ease, and not bee persecuted by the Iewes, they urge earthly things or worldly pelfe vppon men, as Ceremonies, differences of meates, and such like Iewish obseruations.

The difference of the gouernements of Moyses, of the world, and of Christ. Our conuersation is in heauen, or is heauenly. First he sheweth the difference betweene the ministration of the Gospell and the Lawe, and the ciuill gouernement. The ministration of Moyses Lawe was partly heauenly or Spirituall, and partly earthly or ceremoniall, which being bound too a certeyne polycie, consisted for the most part in ceremonies, Sacrifices, Circumcision, differences of dayes and meates, &c. But the ministration of the Gospell is altogyther heauenly or spirituall, neyther dooth it appoynt any certeyne state of gouernement, or kingdome in this mortall lyfe, according too this saying: Iohn. 19. My kingdome is not of this world. 2. Corinthians. 3. The Gospell is the Ministration of the Spirite, whereby the true knowledge of GOD, Fayth, Righteousnesse, and eternall lyfe is begonne in the Godly, who after this lyfe shall lyue in Heauen as it were in one Citie with God, and enioy hys wisdome and goodnesse. This Heauenly conuersation dooth Paule will vs too seeke after, and too looke for, and not too dreame of any worldly kingdome such as the Iewes looke for, and such as the Anabaptistes in Westphalie, and the seditious Boores would haue had.

Secondly, the lyfe or conuersation of a Christian is heauenly, that is too say, it is not employed about earthly thynges too the atteynement of authoritie, rythes, and pleasures: but too the compassing of Heauenly benefytes, as remission of sinnes, righteousnesse, and euerlasting welfare.

The third place.

COncerning the resurrection and glorifycation of our bodyes, let the whole Doctryne bee taken out of. 1. Corinthians. 15.

1. Thessal.

1. Thessal. 4. Mathew. 22. Daniell 12.

The fourth place.

COncerning the desyre of concord, let the declaration therof bee taken out of the Exposition of the fifth Commaundement.

Vppon the. xxiiii. Sunday after Trinitie.

The Epistle. Colos. 1.

FOr this cause wee also, since the daye wee heard of it, haue not ceased praying for you, and desyryng that yee myghte bee fulfylled with the knowledge of hys will, in all wisdome and Spirituall vnderstanding, that ye might walke worthy of the Lorde in al things that please, beeing frutefull in al good woorkes, and encreasing in the knowledge of God, strengthened with all myght, through hys glorious power, vntoo all patience, and long sufferyng, with ioy fulnesse, gyuing thankes vntoo the Father, which hath made vs meete too bee partakers of the inheritance of Sainctes in lyght. Which hath delyuered vs from the power of darkenesse, and hath translated vs intoo the kingdome of his deare Sonne, in whom wee haue redemption thorowe his blood, that is too say, the forgyuenesse of sinnes.

The disposement.

THe proposition of this Epistle is this: I beseeche the Sonne of God too encrease in you Fayth and all other vertues kindled by his Gospell.

The cheefe places of Doctrine are three.

1 Of the true knowledge of God and of Fayth.

2 Of good woorkes or the fruites of Fayth.

3 Of the benefites of the Sonne of GOD, or of forgyuenesse of sinnes and iustification.

Paule speaketh of Fayth when hee sayeth: Wee pray vntoo God

What Fayth is

God that yee may bee filled with the knowledge of his will, in all wisdome and spirituall vnderstanding. Nowlet vs alwayes haue in sight the learned definition of faith, builded vppon the woordes of this Epistle. Faith is a knowledge of Gods beeing and will reueled in the Lawe and the Gospell, kindled by the holy Ghoste, who boweth the harts of the Godly, to assure them selues that it is the vnmoueable wil of the euerlasting Father, that all which beleeue in the Sonne, should not perishe, but haue forgyuenesse of sinnes and eternall lyfe, by the bloudshed of the Sonne of God.

The partes of Fayth.

The partes of Faith are two, Knowledge or Perseuerance, and confidence certeynly assuring a man that his sinnes are forgiuen hym, and hee deliuered out of the power of darknesse, by the blood of Gods Sonne. And the knowledge is eyther of the beeing of the eternall GOD, which is soothfast, iuste, mercifull, and chaste, in which there bee three seuerall persones, the Father, the Sonne, and the holy Ghoste: or else it is of GODS will vttered both in hys Lawe (which sayeth thus, Cursed is euery one that contynueth not in all the things that are written in the booke of the Lawe, and also in the Gospell concerning Christ, who sayth hym selfe: Iohn. 6. This is the will of the eternall Father, that euery one which seeth the Sonne and beleeueth in him, should not perish but haue lyfe euerlasting. This will of GOD reueled in his Gospell, is it with knowledge whereof Paule in this place wisheth vs to be fulfilled, that is too wit, that wee might fully knowe the fatherly good will and exceeding great mercie of God promised in his Sonne.

True knowledge.

This knowledge of God is the true wisdome and vnderstanding that discerneth true or false opinions or doctrines (concerning God) asunder, and it springeth not eyther of mens Imaginations or of Philosophicall or Pharisaicall wisdome, which vnderstandeth the Lawe of outward Discipline, and the promise made vnto Abraham, too bee ment of a cyuill gouernement and worldly kingdome. But it is a spirituall wisdome kindled and strengthened by the holy Ghoste, which vnderstandeth that the Lawe is the Spirituall Iudgement of GOD against sinne, and the Gospell behyghteth not a worldly kingdome, but spirituall and euerlasting good things, true and effectuall comfort, ryghteousnesse, lyfe, and ioy. In this place may bee recited the whole Doctrine concerning the knowledge of God, and concerning fayth, which is an assurãce of Gods mercy, or of forgyuenesse of sinnes

of sinnes promysed for Christes sake.

The second place.

COncerning the fruites of Fayth, or good woorkes, Paule sayth: That yee may walke worthie of the Lord, so as ye may please him, beeing frutefull in all good woorkes, and encreasing in the knowledge of God strengthened with all might, through his glorious power, vntoo all patience and long suffering, with ioyfulnesse, gyuing thankes too God the Father.

By the way, let the phrase be considered: That ye may walke, that is too say, that yee may lyue, or that yee may gouerne your intentes, deuises and doings, as is woorthye the Lord, or as agreeth with the will and woorde of the Lord. For woorthynesse, in this place signifieth not a deseruing or recõpensing, or a perfect fulfilling of the Lawe, but according as he sayth in another place, Bring foorth fruites woorthy repentance, that is to say, agreeing too repentance, that you may please him in all things, or that you may please him thoroughly. Too walke.

Heere is too bee tolde, howe good woorkes please God. Which thing is declared in these foure Articles.

First, the person that bringeth foorth the fruites of good woorkes must bee in Gods fauoure, for Christ the Mediatours sake by Fayth. For without Fayth, it is impossible too please God. Ebr. 11. And all that is not of fayth is sinne. Rom. 14.

2 Wee must acknowledge that many inward sinnes sticke still in vs, which are a let that our good woorkes are not perfecte, ne please God of their owne woorthynesse. For there is no righteous man vpon the earth, that dooth good and sinneth not.

3 Yet notwithstanding wee must bee fully persuaded that it is Gods will, that wee should walke agreeably too his will, and yeelde fruit in all kyndes of good woorkes.

4 These good woorkes or newe begonne obedience please God, not of their owne woorthynesse, but for Christe the Mediatours sake, through Fayth, out of which as out of the tree of all good woorkes, spring all good fruites. This then is the true woorthynesse of good woorkes, that they bee Gods seruices and Sacrifices acceptable too God through Christ. 1. Pet. 2. Offer yee Spirituall Sacrifices acceptable too God through Iesus Christ. Paule in this place reckeneth vp six good woorkes, of which may bee spoken in order. How good woorks please God.

The

Six good woorkes. First Fayth.

The first, is the true acknowledging of God, or Faith which is the piller and foundation of all the reste of the vertues.

2. Manlynesse.

The second, is Manlynesse or Constancie and Perseuerance, which contynueth in the true knowledge of God and in Fayth vnto the houre of death, and (by the almightie power of God) valiātly ouercommeth the Diuels crafftes, the assaultes of corrupted nature, and the outrages of Tyrantes.

3. and. 4. Patience & Longsufferance.

The thirde and fourth are Patience and Longsufferance, which calmely outweareth the mysteries that accompanye the profession of the Gospell, and is not discouraged with contynuance of long delay, so as it should fret and reppyne at God, or seeke for other vnlawfull helpes.

Concernyng these vertues is spoken already in the firste and fifth Commaundement.

5. Ioy of conscience.

The fyfth, is Joyfulnesse of conscience settlyng and delyghtyng in God, which perteyneth too the first Commaundement.

6. Thankesgyuing.

The sixth, is thankesgyuing, whereof I haue spoken in the second Commaundement.

The thirde place. Of Christes benefites or of remission of sinnes and Iustification.

Of Iustification.

PAule sayth: Which hath made vs meete to be partakers of the lot of Saynctes in light, that is too say, who of hys owne free goodnesse and mercy and not through our power, or for our deserynges, hath made vs meete too become partakers of the lyghte or true knowledge of his Gospel and of the lot of the Saintes, or of the inheritance of lyfe and glorie euerlasting, such shalbe bestowed vpon all Saintes, who hath delyuered vs out of the power of darkenesse, that is too say, of sinne and death, wherethrough the diuel kepte all mankynd oppressed in most myserable thraldome, and translated vs intoo the kingdome of hys deere Sonne, that is too say, hath adopted vs too be the Sonnes of God, for his deere beloued Sonnes sake, by whom wee haue redemption through his blood, that is to wit, forgyuenesse of sinnes. This sentence cōprehendeth in singular lightsomnesse of woordes, a summe of the doctrine of the Iustification of a Christen man, and in especially these two places.

What Iustification is,

First, what it is. Iustification is a riddance of a man out of the power of darkenesse, sinne, and death: or it is the forgiuenesse of sinnes, e

the

the adoptyng vs too bee the Sonnes of God, and a partnerſhyp with the ſaincts in lyght, that is to ſay the inheryting of eternall lyfe, light, righteouſneſſe, and all good things, which are gyuen too the Saincte ſo̅ the pryce which our Lo̅rde Ieſus Chriſte the Sonne of God hath paied ſo̅ vs by ſheadyng hys owne blood.

Secondly, what is the enſo̅rcyng cauſe o̅r the deſert, ſo̅ which wee are delyuered and redeemed, and made partakers of this light and lot of the Godly, that is too wit, the only blood o̅r paſſion and death of our Lo̅rde Ieſus Chriſt the Sonne of God. It was not the blood of Abel, it was not the bloode of the Lambe and of all Sacrifices, it was not the blood of all the Martyrs, and much leſſe is it the Ceremonies and rytes of Moyſes, o̅r of the Monkes, o̅r of the Maſſe, o̅r our owne vertues and good deedes that doo it, as is ſayd more at large. Roman 3. Wee are iuſtified freely by the grace of God, through the Redemption made by Ieſus Chriſt, whome God hath ſet fo̅rth a mercy ſeate through Fayth in hys blood. The deſert of iuſtification.

Vppon the. xxv. Sunday after Trinitie.

¶ The Epiſtle, ỳ. Peter. 1.

NOtwithſtanding I thinke it meete (as lo̅g as I am in this tabernacle) to ſtirre you vp by putting you in remẽbrance, foraſmuch as I am ſure howe that the tyme is at hand that I muſt put of my Tabernacle, euen as our Lorde Ieſus Chryſte hath ſhewed mee, I wyll enforce therefore that on euery ſyde yee myghte haue wherewith to ſtirre vp the remembrance of theſe thynges after my departyng. For wee followed not deceyueable Fables, when wee opened vntoo you the power and commyng of our Lorde Ieſus Chryſte, but with our eyes wee ſawe hys Maieſtie: euen then verily, when hee receyued of GOD the Father honour and glory, and when there came ſuche a voyce too hym from the excellent glory. This is my deere beloued Sonne, in whome

whom I haue delite. This voyce wee harde when it came from Heauen, beeing with hym in the holy mount. Wee haue alſo a ryghte ſure woorde of Propheſy, whereuntoo if yee take heede, as vntoo a lyght that ſhyneth in a darke place, yee doo well, vntill the day dawne, and the day Starre aryſe in your hartes. See that yee firſte knowe thys, that no Prophecie in the Scripture hath any pryuate interpretation. For the Scripture came neuer by the will of man: but holy men of God ſpake as they were moued by the holy Ghoſt.

The diſpoſement.

This Epiſtle is partly perſuaſiue, and partly inſtructiue. The propoſition and ſumme of it is this: I counſel you too reteyne ſtedfaſtly the true Doctrine concerning Chriſt, delyuered by the Prophetes and Apoſtles, which is the only Fountayn and rule of the true Religion, and of our euerlaſting Saluation.

The cheefe places of Doctrine are theſe.

FIrſt it belongeth too the duetie of a faithfull Biſhop, too repete oft, and too beate into the heades of his hearers, the ſumme of the true Doctrine: and to admoniſh and exhort them cõtinually, that they keep it pure and vncorrupt vnto the laſt gaſpe of their lyfe, and that they eſchue falſe Teachers.

The ſecond and principall is, that there is but one true Religion and Doctrine concerning God, which is vttered in the wryttinges of the Prophetes and Apoſtles, which al the Godly are bound diligently too learne, throughly too beare away, and ſtedfaſtly too reteyne.

The third, concerneth the interpretation of the Prophеticall ſcriptures.

The fourth place.

In teaching, thinges muſt be repeted oft.

IN teaching, it is very behoouefull too repete ofte, and in the ſame woordes too beate intoo mens heads the ſumme of the true Doctrine and the matters that are profytable and needefull, that they may ſticke the faſter, and take the deeper roote in the hartes of the hearers.

Therefore Paule ſayeth too the Philippians: I am not weery too wryte the ſelfeſame thynges too you, and for you it is behouefull. And the wyſe counſell of Socrates is knowne, who in Xenophon ſayth, That the ſelfeſame thinges are too bee ſpoken too the ſelfeſame perſons,

persons. And the saying of Epictetus conteyneth a most large rule of our demeanour. Hee spake alwayes one thing. This you must knowe, that it is not possible for a man too bee learned, vnlesse that euery day hee reade or heare such thinges as hee hath learned, and also vse them in his lyfe. Wherefore Sainct Peter also saith in this place, that as long as hee lyueth, hee will neuer cease from admonishing and stirring vp his hearers to embrace and hold fast with a firme and stedfast faith, the true Doctrine concerning Christe deliuered by himself, and approued by the recordes of the Prophetes. And there is a notable Metaphor in the terme Tabernacle, whereby wee are doone to vnderstand, that a man hath no certein and continuall seate of life in this body, nor any euerlasting city allotted him in this world, but that we must fleet out of this life within a whyle. Therefore seeing that lyfe is shorte, and cunning long in getting, wee had need too vse continuall warnings and puttings in mynde, that the cunning of all cunnings (that is too wit, the true Doctrine concerning GOD and our euerlasting welfare) may bee learned by vs aright and too the full, and kept faythfully.

Tabernacle or tent.

The first and principall place.

The foundation of the whole religion and fayth of a Christen man is this meaning or opinion, that there is in deed amõg mankind the Doctrine deliuered by God himself, which discloseth vnto vs the beeing of God, and also this secrete will of his, concerning remission of sinnes and euerlasting lyfe assuredly too bee gyuen for Christes sake: and that this Doctrine comprehended in the wrytings of Sainct Peter, Paule, and the Prophetes, is in deede that only one certein and vnmoueable wisedome concernyng God and the very true Religion: And that all other opinions concerning God, all the religions & woorshippings of the Heathen, and others, disagreeing with this doctrine, are reiected of God and damned.

The foundation of Religion.

Although this sentence bee vntoo Christians a most sure and infallible principle of principles, yet notwithstanding it is woont commonly too bee confirmed with twelue argumentes, too the intent the Heathen men and others that gaynsay it & deny it, may the easlyer bee persuaded. Some such degrees of testimonies are cited in the preface vpon the. iiii. Tome of Luthers woorkes, and in an oration of the lyfe of Ambrose. And in the. xii. Chapt. of the Argumentes concerning the

authoritie

authoritie and certeintie of the Christen Doctrine, they are set foorth in a booke by themselues, and are too bee seene breefly noted in the beginning of my commentarie vppon Mathew. Vntoo which also may bee ioyned these reasons following: that the Church only hath alwayes possessed whole and sound the Doctrine not only of the Gospell, but also of the Lawe, concerning the one true God, and concernyng wedlocke and chastitie, ageinst which Doctrine al the heathen haue admitted an innumerable and monstrous multitude of Gods, euen cleane contrary too the Iudgement of nature, and also rouing and outragious kindes of lecheries. And the Church only hath kept the continuall accompt of the yeares of the world euen from the creation thereof.

Vntoo these fyfteen Testimonies concerning the certeintie of the Christen doctrine, may also be referred these foure arguments which Peter vseth in this Epistle, when he exhorteth and stirreth vp his hearers too reteyne and keepe stedfastly the present truth, that is too saye, the true Doctrine which hee had taught them concernyng Christ.

The matter or substance of the Christian Doctrine.

First, of the matter or the kind of doctrine it self, which is not a tale or a flimflawe, nor a sophisticall, paynted, and vayne Fable, as the Epycures deeme: but a true declaration of the power and mighte of the comming of our Lorde Iesus Christe, and in very deede the power of GOD, too the saluation of euery one that beleeueth. For hee distributeth the whole doctrine concerning Christe, intoo the commyng of Christe, (who for vs men and for our Saluation came downe from Heauen, and became flesh, or was made man for vs, and came too vs by his Doctrine, miracles, passion, death, and resurrection, that hee might offer and yeeld vnto vs himselfe and all his benefites:) and secondly, intoo the almightinesse and effectuall operation of the Doctrine, passion, and death of Christe, whereby hee hath wrought remission of sinnes and soule health vntoo vs, which hee imparteth too vs by his word.

Witnesse by syght.

Secondly, of the testimonie of Peter and the reste of the Apostles that behild with their eyes Christes maiestie, glory, and heauenly miracles. For one witnesse that seeth a thing, is woorth ten that doo but heare of it.

The recorde of God the Father.

Thirdly, of the recorde of the euerlasting Father, vttered by this voyce sent downe from heauen vpon mount Tabor: This is my beloued

ued Sonne in whom I am well pleased, heare yee him.

Nowe out of this wonderfull storye of Christs transfiguration, which the Euangelistes haue set foorth: Math. 17. Luk. 9. Mark. 9. and specially out of the eternall Fathers saying: This is my beloued Sonne, there are seuen notable places noted in the. 17. v. 3 Chapters of Mat. which places the studiouse sorte may alledge for the enlightening of this Sermon of Peters.

Fourthly, of the record of the Prophetes, who haue plainly taught the selfe same doctrine concerning God, and the person, office, and benefites of Christ, which Saincte Peter and the rest of the Apostles haue spread abroade through the whole worlde, lyke as our Lorde Iesus Christ, the Sonne of God testifieth himselfe, saying: Iohn. 5. Serch the Scriptures, for it is they that beare witnesse of mee. If yee beleeued Moyses, yee would also beleeue mee, for hee hath written of me. Also Act. 10. All the Prophetes beare recorde vnto Christ, how euery one that beleeueth in hym, receyueth forgyuenesse of sinnes through his name. Therefore in this place Peter willeth vs too take heede, that is to say, heedefully and continually to reade, too thinke vppon, with stedfast faith too embrace, and constantly too folow the Doctrine of the Prophetes, as a lampe shyninge in a darke place. For Gods woorde is the Candell that putteth away the myst and darkenesse of not knowing GOD, of sinne, and of death out of our mindes, and kindleth in them the day or light of true knowledge of GOD, and true lyfe and comforte in all greefes and tribulations. For like as those that iourney through rough and vnknowne grounds in the deepe & darke night, doo long for the rysing of the morning Starre, and for the breaking of the day with great desire: So the miserable myndes of men and their blinde hartes that walke in the sorowful and great daunger of this life, can neyther know God aright, nor rule the deuises and dooings of this lyfe stedyly, nor haue stedfast comfort in tribulations, but if the Lampe of Gods woorde shyne before them, and the Sonne of God the Sonne of righteousnesse, dyrecte and gouerne their hartes. And therefore they long most earnestly too see that cleere light in the euerlasting company of the Sonne of God. But concerning the effectes and profytableneſſe of the Prophetical and Apostolical Doctrine, whereby eche man may be enflamed with more ernest desyrousnesse of it, I shal speake more at large anon after in the second Sunday of Aduent.

The record of the Prophetes.

To take heede.

Gods woorde the lanterne of lyght.

The

The thirde place.

The commendation of Scripture.

OF the interpretation of propheticall ſcripture. Peter commendeth the doctrine of the prophets to the Church, by two argumentes. 1. Of the efficient cauſe: bicauſe it is deliuered by the inſtinct and inſpiration of the holy ghoſte. 2. Of the finall cauſe or the effects: bicauſe it is a burninge creſſet lyghtening our myndes with the true knowledge of God, true righteouſneſſe and lyfe, putting away the miſt and darkeneſſe of not knowing God, of ſinne, and of death, that the very daye, or the cleere and bryght lyght of knowing God, and the very light of the worlde or the morning ſtar our Lorde Jeſus Chriſte, may aryſe in our hartes.

The marke whereat the Prophetes ſhoote.

For the common grounde and the very drift of all the Prophetes, or the marke that they ſhoote at, is the promiſed Redeemer our Lorde Jeſus Chriſt, as it is ſayde. Actes. 10. All the Prophets beare recorde vnto Chriſt. Rom. 1. Put a part for the Goſpell of God, which hee promiſed afore by his prophets in the holy ſcriptures concerning the ſonne. And Peter addeth, That no propheſie in the ſcripture hath

How Scripture is to be interpreted.

any priuate interpretation, that is to ſay, it is not too bee expounded accordinge to euery mans fantſie, nor accordinge to the iudgements and lykely perſuaſions of mans reaſon, nor as euery man liſteth: but accordinge as the very holy ghoſt (the beſt interpreter of hymſelfe) hath opened it in the cleere and lyghtſome teſtimonies of the woorde by him delyuered. As Chriſt ſayth: Iohn. 16. The holy ghoſt ſhall teach you all thinges, and ſhall bringe you in remembrance of thoſe thinges that I haue ſayd vnto you. 1. Cor. 2. He hath reueales theſe thinges to vs by his ſpirite. For the naturall man perceyueth not the thinges which are of Gods ſpirit. For they are foolihneſſe to him, and he is not able to vnderſtand them, bicauſe they muſt be weyed ſpiritually.

Of interpretation.

Interpretation, what it is in generall.

IN the good writinges and authors of other artes in generall, Interpretation is, too ſhewe the propoſition, ſtate, or grounde of the matter written, and the order of the partes and Argumentes, and aptly too bring the cheefe poyntes intoo the common places of the ſame arte of which the writing entreateth, and too enlyghten them by putting them intoo theyr

Interpretation of Scripture.

definitions, diuiſions, ſentences, and examples: and to open the maner of handling it, with the phraſes and figures of the words,

accor-

according too the preceptes of the artes after the order of Rhetoryke. But in the right vnderstanding and expoundyng of the Prophetycall Scripture, besyde these ordinarie trickes of all good Interpreters, it behoueth that a lyght bee kyndled by the holy Ghoste in the myndes of the Godly, by the forshinyng whereof they may handsomly receyue and vnderstand the Doctrine of the Gospell concernyng Christ, which is set aboue and beyonde the sight of mans reason, and discerne it aryght from mans wysedome. This lyght dooth the holy Ghost kindle by the word which hymselfe teacheth, whyle it is heard, read, and thought vppon, and when the texts are conferred by the godly, who are more skilfull too learne than to presume, and more earnest to beleeue than to stryue, and more in loue with Gods wisdome, than in lyking with theyr owne, as Tertullian sayeth.

Best interpretation of the scripture by conference of textes.

The best manner of interpretyng the Prophetes is, (which we see Luther hath folowed in his thirde and fourth Tome) that first a man doo thoroughly consider and wey the natyue signification of the woordes and weyghtynesse of the Phrases: and then reducyng the matters too the places of the Gospell, enlyghten them, by comparyng them with the texts of the newe Testament. For it is as true as commonly sayd, that there is no better way to interprete scriptures, thā to expound one texte by another: and that the old Testament or the Prophetes is the Fountayne of the newe Testament, and the new Testament ageyne the lyght of the olde Testament. Wee see all of vs that there commeth a wonderfull light to the sayings of the Prophetes, by laying to them the lyke textes, which are in the wrytinges of the Apostles: lyke as Paule expoundeth very lyghtesomly the promise made too Abraham concerning the seede. Galat. 3. and Rom. 4. And the whole Doctrine touching the Passeouer mencioned in. Exod. 12. is expounded in this short saying of Paule: Christ our Easter Lambe is offered vp for vs. All the whole Prophesie of Esay is enlightened in the saying cyted by Christe and the Apostles, through whose foresighte, the true and natiue meanyng of the whole Prophete may bee the easyer and righteyer vnderstood.

The prating of the Papistes.

Now whereas the Papistes prate that the holy Scripture is darke and doubtfull, and therefore there is neede of some other more certeine rule too interprete it by: they are manifestly conuinced by this place of Peters, which compareth the Scripture to a cresset or a light: lyke as the Psalme also sayth: Thy woorde is a lanterne too my feete.

Also, the Commaundement of the Lorde is bright, and gyueth lyght too the eyes. And it is manifeste that the cheefe pointes of the Christian Doctrine, the ten Commaundementes, and the promise of the Gospell, are not written darkely or doubtfully, but in euident and proper termes. And bicause the ruder sorte in some places vnderstande not the kyndes of speeche, phrase, and figures of woordes, and the matters them selues set aboue the reach of mans reason: It is Gods will that the voyce of Interpreters should sound in his Church, and he hath giuen moreouer the giftes of tongues, of Eloquence, and of other artes which are helpes of learned Interpretation. But concerning the whole manner of interpreting scripture, there is more sayd in another place. And certeyne rules of the manner of interpretyng sayings that are contrarie in Rhetoricall order one to another, are serued in the case of contrarietie of Lawes.

Vppon the. xxvi. Sunday after Trinitie.

The Epistle. 1. Thess. iiij.

I Would not Brethren haue you ignorant concerning them which are fallen a sleepe, that yee sorow not as other doo, which haue no hope. For if wee beleeue that IESVS dyed and rose ageyne: euen so them also which sleepe by IESVS wyll GOD bryng ageyne with hym. For thys saye wee vntoo you in the woorde of the Lorde, that wee which lyue, and are remayning in the commyng of the Lorde, shall not come ere they which sleepe. For the Lorde hym selfe shall descende from Heauen wyth a shout, and the voyce of the Archaungell and Trompe of GOD. And the dead in Chryste shall aryse firste, then shall wee which lyue and remayne, bee caught vp with them also in the cloude, too meete the Lorde in the ayre. And so shall wee euer bee with the Lord. Wherefore comfort your selues one another with these woordes.

The disposement.

IT is of that sort that is persuasiue. For it is a comfort to be set ageynst death, or ageynst the mourning and heauinesse that wee take for the death of our selues or of some others that are deere vnto vs. And in the ende of the Epistle there is shewed this bound and vse of this present discourse concerning the resurrectiõ of the dead. Comforte your selues one another with these words. For the most effectuall and most stedy comforte in all the tribulations of this most shorte and miserable lyfe (which in very deede is nothing els but *Dust, shadow, deaw, but a Ghost, but a steam, but a puffe, fether, aire, blast, cinder, a dreame, frost, a storme, but a stage, but a spanne, but a footestep.*

Yea and in death it selfe, is the assured hope of the Resurrection and of the blissed lyfe and euerlasting company which wee shall haue with GOD: verely bycause wee are throughly perswaded, that wee which embrace Christes Doctrine by Faith, are not created to the miseries of this troublesome and mortall lyfe onely: ne that bee meaneth the soule, which was created of nothing, the thyng which was sometyme nothing, dooth vtterly perish and decay so as it should vtterly returne too nothing ageyne: but that our Soules doo in deede remaine alyue after death, and that assoone as they are loosed from the bond of their bodies, they are out of hand with the Lord, and enioy the sight of God in quiet peace and ioy: and that our bodies also which sleepe in death, shall assuredly reuyue, and become ageyne the dwellyng places of their Soules, so as wee hauing receyued the same bodies agein (which shall bee glorifyed and haue a liuely beautie) and the same flesh which wee now carie about vs, and beeyng vtterly free from all sinne, labour and greefe, shall lyue for euermore with the Lorde, enioying the syghte, wisdome, lyght, righteousnesse, and blissfulnesse of the whole Godhead, and glorifye GOD ageyne on our behalfe for euer and euer. The comforte of all persecutions troubles and greefes.

Of this hope which is peculiar to the Christians, and the very helmet of our Saluation, holy Iob sayth: This hope is layd vp in my bosome. I knowe that my redeemer lyueth, and I shall ryse out of the earth in the last day, and shall bee compassed ageyne with my skinne, and in my flesh shall I see God, whome I shall see and none other for mee, and with these eyes shall I beholde hym, and with none other. Apoc. 6. and. 21. The Soules of the Saincts are before Testimonies of the resurrection.

the throne of God, and serue hym day and night. And God shall wipe all teares from their eyes, and there shall bee no death, nor mourning, nor crying, nor labour, &c. Apoc. 14. Blissed are the dead that dye in the Lorde from hencefoorth.

Philosophicall consolations ageynst death and all grief.

The Philosophicall consolations that are too be set ageynst death, and which bury a man with somewhat lesse sorow, are gathered by Cicero in his first Tusculane question, and by Plutarche in his booke to Apollonius. And the summe thereof is comprehended in this oration of Socrates in Plato: I am in great hope (O yee Iudges) that it falleth well on my behalf that I am sente too death. For one of these two thinges must needes bee, eyther that death taketh vtterly away all feeling, or els that wee fleete out of this place intoo some other. Therefore whyther all feelyng perish, and that death bee lyke that kynde of sleepe, which oftentymes without syghte of dreames yeeldeth most quiet rest, good God what a gayne is it too dye? Or if the thynges bee true which are reported, that death is a remouyng intoo suche coastes as they inhabyte which are passed out of this lyfe: that is now a farre greater blisse, that when a man hath escaped from these that will needes bee counted for Iudges, hee shall come too those that deserue the name of Iudges in deede, (I meane Minos, Rhadamanthus. Aeacus, and Triptolemus,) and be conuersant with those that lyued righteously and faythfully. Now too haue communication with Orpheus, Musæus, Homer, and Hesiodus, what esteeme you it too bee worth? Truely I could fynde in my harte too dye oftentymes (if it were possible) so that the thynges which I speake of myghte befall mee, what pleasure would it bee too mee (thinke you) when I should talke with Palamedes, with Aiax, and with others that were entrapped by the Iudgement of vnrighteous men? neyther would I wish you, yee Iudges, too feare the death, whereby yee haue set mee at libertie. For there can no manner of euill befall vntoo a good man eyther alyue or dead, neyther shall his case bee at any tyme neglected of the Gods immortall, neyther is this thyng happened too mee by chaunce.

It behoueth Christians too reade the Philosophers and Poets.

Now forasmuch as (according as Basilius right gravely counselleth) it is for the behoof of Christian folke too reade the wrytinges of Philosophers & Poets: bycause eyther they sawe the same that we do, and so their consent is profitable: or els they speake diuers things, and so it auayleth too conferre them: we will in this place recite in forme of logicke,

logicke, the cheefe argumentes of Ciceroes firſt Tuſculane queſtion, whereun hee hath comprehended the comfortes and remedies too bee vſed agaynſt death, to the intent that the laying of them togyther may enlighten both the kindes of Doctrine, and that wee conſyderyng the doubtes and darkneſſe of the Philoſophers about this article, may be the more in loue with the doctrine of the Church deliuered by God, and warranted of God, by rayſing agayn of dead men, & other notable miracles. The propoſition of the firſt Tuſculane queſtion is this: Death is not euill, or death is not to bee feared. For eyther mens Soules are not quenched by death, but remaine aliue, and depart into thoſe places which the bleſſed ſort do inhabite, or els they periſh vtterly with the bodies, ſo as there remayneth in them no feelyng, ſenſe, or percepueraunce of any harme.

The propoſition or ground of Ciceroes firſt Tuſculane queſtion and his argumentes vppon the ſame.

The firſt part of this Dilemna, that mens Soules are immortall, Cicero proueth by ſix Argumentes, which we haue recited heretofore in the diſpoſement of the. i. Cor. xv. vpon the ſecond holy day in Eaſter. The latter part, that though the ſoules dye with their bodies, yet there is no harme in death: Cicero lykewiſe goeth about to proue by ſix Argumentes alſo.

The firſt Argument.

IF there bee any euill in death, eyther it is to the ſoule or to the body. But neyther in the body nor in the ſoule that are quyte dead, can remayne any ſenſe of euill:

Ergo, in death which vtterly quencheth a man and bringeth hym to nothing, there is no euill at all.

The ſecond.

THat which ridderh men from the troubles and miſeries that hang ouer them, and is the ende of all miſcheeues and harmes, is not too bee counted among euill thinges:

Death ridderh men from the troubles that hang ouer them, and is the end and vttermoſt refuge from all miſeries:

Ergo, Death is not euill.

The thirde.

THat which many excellent men haue of their owne accord or certeinly with a ſtout & quiet mind vndertaken, is not to be feared.

Many valiaunt and good men haue with ſtout courage vndertaken to dye for their countrey and for other cauſes, as the Decians,

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the Scipioes, Theramenes, Socrates, Leonides, &c.
Ergo, Death is not too bee feared as the cheefe euill.

The fourth.

In sleepe there is none euill.
Death is lyke to sleepe:
Ergo, there is none euill in death.

The fyfth.

No naturall things are euill.
Death is due vnto nature, who hath lent vs the occupying of lyfe, as it were of money, without setting any day of paynement:
Ergo, Death is not euill.

The sixth.

No commendable thing is euill.
The deathes of such as excelled in vertue (and specially of those that vndertooke them for theyr countrey sake) purchase euerlastyng commendation:
Ergo, they bee not euill.

These Argumentes haue I breefly set downe, not onely too the intent the reading of the first Tusculane question may bee the playner to the yonger sort, by shewing too them the framing and order of the argumentes, but also too thintent the difference betweene the Christian Doctrine and the Doctrine of the Philosophers might bee seene the more cuydently. For Philosophie knoweth vtterly nothing at all of the restitution of our dead bodies, and the Resurrection of our flesh, but deemeth that the same are resolued intoo their first matter whereof they were made, and there vtterly perish for euer, euen as the bodies of beastes doo. Neyther hath it any certeyn, stable and stedy beleefe of the immortalitie of the Soule, and of the euerlastyng felowship with God and the blissed sort: but floteyng, doubting, gasing about, sticking, and makyng many backeturnings lyke a ship that is wether dryuen on the huge Sea, and like Images that waner in a troubled water: without bringing any certeyne and sound comfort too the myndes that are encountring and wrestling with death. Therefore let vs with most thankfull myndes embrace Gods doyre anouched with the Resurrection of hys owne Sonne, which alonly sheweth both the causes of death and all myseries, and the true and effectuall

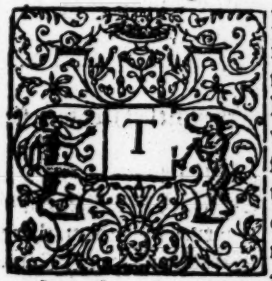
The blindnesse of mans reason in the cheefe pointes of knowledge.

remedies

remedies of the ſame, that is to wit, the moſt ioyfull Reſurrection and lyfe, and glorie euerlaſting with God.

Vppon the firſt Sunday in Aduent.

¶ *The Epiſtle, Roman. xiij.*



His alſo wee knowe (I meane the ſeaſon,) howe that it is tyme that wee ſhoulde now awake out of ſleepe. For nowe is our Saluation neerer, than when wee beleeued. The night is paſſed, and the day is come nygh. Let vs therefore caſte awaye the deedes of darkeneſſe, and let vs put on the armour of lyghte. Let vs walke honeſtly as it were in the day lyght: not in eatyng and drinking, neyther in chamberyng and wantonneſſe, neyther in ſtryfe and enuying: but put yee on the Lorde Ieſus Chriſte. And make not prouyſion for the fleſh to fulfill the luſtes of it.

The diſpoſement.

THis Epiſtle is of that kynd that is perſuaſiue. For it is an exhortation to watchfulneſſe or diligence in learning the doctrine of the Goſpell, and in frampng the whole lyfe after the Rule of Gods woord. The ſtate or ſumme of it is this: I exhort you to embrace earneſtly the Goſpell, wherein is offered you euerlaſting ſaluation by Ieſus Chriſt, and too worſhip God with true Fayth and dutyfulneſſe of all vertues.

The cheefe places are three.

THe Doctrine of the Goſpell concernyng Chriſtes delyght of the world, by whome lyfe and euerlaſtyng ſaluation are offered and gyuen too vs, muſt earneſtly and with ſingular heedfulneſſe and diligence bee of all the Godly ſorte, learned, kept, and ſpred abrode.

ii Of the Fayth of the Fathers, and that all holy men of all ages obteyned eternall Saluation by one ſelfe ſame way, that is to

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wit, by the voyce of the Gospell, for the only Mediatour Christes sake, through Fayth.

iii. An exhortation too newe obedience or a lyfe agreeable with the Gospell, or too good woorkes, of which hee reckeneth fyue kindes in order.

VVatchfulnesse. 1 Diligence, and watchfulnesse in learning the doctrine, and following true Godlynesse according to the light shewed in the Gospell.

Soberness. 2 Sobrietie, which eschueth drunkennesse and gluttonie.

Chastitie. 3 Chastitie or stayednesse, which eschueth forbidden lustes and wantonnesse.

Meekness. 4 Meekenesse, and desire of concord, which repressеth wilfulnesse and emulousnesse.

Gouernement. 5 Gouernement or bridling of all the affections.

Concerning these vertues, Sobrietie, Chastitie, Meekenesse and desire of concord, and concerning the vices that encounter them, there bee orderly expositions set foorth in the declaration of the ten Commaundementes, and in my rules of lyfe. Which I would wish too bee matched with this booke conteyning the disposementes of the Epistles, in the end thereof, for this cause, that there should not need too tedious turning and returnyng too the morall preceptes or places of vertues and vices in euery seuerall Epistle. Nowe therefore will I adde certeyne aduertisementes too the firste two places of this dayes Epistle, which are propre too the Gospell, and will expound certeine of the darker termes and speeches.

THE ENTERANCE.

Of the Institution of Aduent. FIrst and formost in this place, the preacher may make some short preface concerning the tyme. For our aunceters of old tyme termed the four Sundayes next before Christmas, the Sundayes in Aduent, And their meaning was, that their hearers should bee put in remembrance, and prepared too discharge their myndes from all other cares and desires, and with greater care, watchfulnesse, sobrietie, reuerence, and heedefulnesse, too settle them selues too consyder thys woonderfull purpose of GOD concernyng the redemption of mankynde by the commyng of hys Sonne in the flesh. And our forefathers made foure commings of Christ.

First, in the flesh. Secondly, in the ministerie. Thirdly, to hys Passion, whereof

whereof is spoken in the Gospell of this daye. And fourthly, at the last Iudgement, whereof wee shall heare more this day seuennight.

Therefore too the intent that men might be stirred vp too the more heedfull consyderation of so great matters, at this tyme which goeth next before the commyng or birthe of our Sauiour Iesu Christe, the Epistle that is read this daye, was appoynted vnto vs for the tyme. For in it Paule making mention of the tyme also, exhorteth all the Godly too wake out of their sleepe and darkenesse of sinnes, ignorance of GOD, and carelessenesse which neglecteth GOD, and letteth loose the reynes too all misdeedes and lustes: and not too let slip the occasion of atteyning eternall Saluation by the Gospell: but too learne the Doctrine of it with syngular endeuour, watchfulnesse and heede, and by all meanes too embrace and hold fast the benefytes that are offered in the same. For the lyght of the Gospell shyneth not at all tymes among the Iewes and the Gentyles: But sometymes the blynd and sorowfull darkenesse of not knowing the Gospell, ouerspreepeth the greatest part of mankynde, as before the commyng of Christ many hundred yeares, the Gentyles were left in Ignorance of the Gospell. Yea and among the Iewes also the lyght of the true Doctrine was for the more parte quenched quyte out. And now also the wickednesse and vnthankfulnesse of men is punished with the blyndenesse and outrages of Mahomet and the Pope. Therefore let vs acknowledge the exceeding great benefite of God, that in this our tyme (when the world is at the laste cast) hee hath kindled ageine so cleere and notable a lyghte of his Gospell, concernyng the office and benefites of Christe, and our euerlasting Saluation. And let vs not like thankleese persons hold skorne of Gods so great gifte, but let vs with singular watchfulnesse, diligence and heede, endeuour too embrace it, hold it faste, and spread it abroade. For doubtlesse as Plato saith of another kind of Doctrine: There came neuer, neither shall there come a greater gift. And if the present opportunitie be neglected and despysed, within a while after, there will folow newe darkenesse and confusions of opinions. Wherefore seeing that the light of the true Doctrine shyneth now among vs, & that the Gospell of saluation is nearer or better knowne too vs, than too our Fathers: let vs with all heede and watchfulnesse keepe it. For by the Gospel are such benefites offered vnto vs, as no other Doctrine is able too gyue vs.

Take tyme when it commeth, for tyme will away.

Admit that Philosophie bee the gyde of lyfe, admit it be the serche

of truth, the expulser of vyce, the founder of Lawes, and the mistresse of manners and discipline, as Cicero sayth: Admit that Eloquence be the Queene of all worldly things: Be it that a Troian is comparable too many other. Yet do al these Artes serue only for the darke night of this mortall lyfe, neyther can they bring true lyght and eternall saluation. The Gospell only is the power of God that worketh saluation to euery one that beleeueth. For by the Gospell and none other wyse dooth God shewe his mightie operation in vs, kindling in our minds the day or lyghte of the true knowledge of GOD, and of true Fayth and prayer, gyuing vs eternall saluation, (that is too say deliuerance from sinne, from Gods wrath, and from euerlasting death) and newe righteousnesse, lyfe, ioy, and glory euerlasting. These heauenly and perpetuall benefites are offered too vs by the Gospell, accordyng as wee shall speake more at large of the profitablenesse of the Gospell in the Epistle of the next Sunday.

The Gospell is the cheefe of all doctrine.

The second place.

After one and the selfe same manner dyd all the Sainctes of all ages, the Fathers, the Prophetes, the Iewes and the Gentyles obteyne eternall saluation: that is too wit, for the only Sonne of Gods sake our Lorde Iesus Christe, through Fayth, as it is plainly sayd. Act. 4. There is not any other name gyuen vntoo men vnder Heauen, wherein wee must bee saued. Act. 15. We beleeue our selues to be saued by the grace of our Lord Iesus Christe, as our Fathers were. And of Abraham it is expressly sayd, Abraham saw my day. And agayn, Abraham beleeued God, and it was imputed to him for righteousnesse.

All folke of all ages haue but one way too saluation.

Why then dooth Paule say that saluation is neerer too vs now, than when wee beleeued? I aunswer, for three causes:

saluation nearer then whē we beleeued for 3 reasons.

First, bycause Christ the Author and gyuer of euerlastyng lyfe whom the Fathers loked for to come, is now come in the sight of the world.

Secondly, bycause a greater and brighter lyghte of the Gospell is kindled and spred further abroade now, thā before Christes comming. And wee see that the very Apostles did not cleerly perceyue before Christes Resurrection, what manner of kingdome Christs kingdome should bee.

3 And thirdly, bycause the Gentiles also were called too the felowshippe of euerlasting saluation, by the vniuersall preachyng of the Gospell.

The

The thirde place.

PAule enlygtened his exhortation too new obedience or lyfe agreable to the Gospell, by an Allegorie of the light or of the day, and of darkenesse, which Allegorie he vnfoldeth somewhat at large. 1. Thess. 5. Ephe. 4. and 5. Concerning the causes that should moue vs to folowe good workes earnestly, and concerning the seuerall sinnes which Paule warneth vs too shunne in this place, an exposition may bee fetched out of the place that entreateth of good workes, and but of the Exposition of the ten Commaundementes. I will but shew the harder Phrases at this tyme.

Let vs lay aside the woorkes of darkenesse: that is too say, ignorance of God, carelessenesse which neglecteth the doctrine of the Gospell, and euerlastyng saluation, all sinfull lustes, and all outward offences fyghting ageynst the Lawe of God. The works of darknesse.

And let vs put on the armour of light: that is too wit, true knowledge of God, true Faith, inuocation, studie, and profession of the true Doctrine, patience, lowlynesse, hope, and the rest of the weapons that are needefull for the maintenance of the honour of true Godlynesse, for the disappoynting of the Diuels policies, and for the repulsing of the headynesse of sinfull nature: all which Paule describeth: Ephe. 6. The armour of lyght.

As in the day: that is too say, in the cleere knowledge of the Doctrine of the Gospell, and in true Fayth grounded vppon Christ. Walking after a comely sort: That is too saye, let vs frame the purposes and dooings of our lyfe, or let vs lyue as it becometh vs, or as agreeth with the will and woord of God. The day light.

Not in feasting. The Greeke woorde Comois, signifieth drunken feastes, ribaudly songes, and wanton daunsings, such as are woont to be vsed by wilfheaded and wanton youngmen. The contrarie vertue is sobrietie or stayednesse, and chastenesse, which pertayneth too the sixth Commaundement. Feasting.

Neyther in chambering and wantonnesse. The latine woorde *Lasciuia* wantonnesse, signifyeth a forwardnesse to lolitie, gamings, and diuersytie of pleasures, (which notwithstandyng is not matched with craftynesse and desire too doo harme, lyke horses which (waxing lustie through ouermuch rest and feeding) become lolish and fall too kicking and wynsing. And Appius in *Liuie* sayeth, that the common people doo rather waxe wanton than cruell. But the Greeke woorde Aselgia, signifieth somewhat more, namely a more leaud and ruffianly Chambering and wantonnesse.

saulynesse,

saulinesse, and reproche offered in the way of dishonestie. It appeareth that Paule in this place speaketh of the filthynesse and vncleanesse, wherevnto the contrary vertue is chastitie, pertayning to the sixth Commaundement.

Stryfe and enuying.

Neyther in stryfe and enuying, or spytefulnesse. The contrarie vertues are, meekenesse, desire of concorde and modestie or mildnesse, of which is spoken in the fourth and fifth Commaundementes.

Too put on Christ.

But on the Lord Iesus, that is to wit, in receyuing (by Faith) the imputation of Christes rygh teousnesse, wherewithall our sinnes bee couered as with a cleane garment. And agayn by folowyng Christes example in earnestnesse of learning and teaching the doctrine, in professiion, patience, meeknesse, chastitie, temperance, &c.

Prouision for the flesh.

And make not prouision for the flesh, to fulfill the lustes thereof. Rule and represse all straggling lustes, but yet soppyne not your bodyes, neyther neglect the welfare thereof, so farre as shalbee needfull too the going through with all things aryghte, according too your vocations: but haue a care or regard of the flesh or of the body, lyke as Christ bideth vs to haue. He willeth vs to honour the body, that it may be kept in helth, after a righefull order and maner. Yet must it not ware wanton and run headlong into vyce, nor too the nourishing or fulfilling of the inordynate desyres and lustes thereof.

Vppon the seconde Sunday in Aduent.

¶ *The Epistle.* *Roman. xv.*



Hatsoeuer thynges are written afore tyme, are wrytten for our learning, that that we thorowe patience and comfort of the scriptures, might haue hope. The God of patience, and consolation, gyue you that yee bee lyke minded one toowards one another, after the ensample of Christ Iesu: that yee all agreeyng together, may with one mouth prayse GOD the Father of our Lord Iesus. Wherefore receiue ye one another, as Christ receiued vs, to the praise of God. And I say, that Iesus

Iesus Christe was a Mynister of the circumcision for the truthe of God, to confirme the promyses made vntoo the Fathers. And let the Gentiles prayse God for his mercy, as it is written: For this cause I will prayse thee among the Gentiles, and sing vntoo thy name. And ageyn hee sayth: Reioyce yee Gentiles with the people. And ageyne, Prayse the Lorde all yee Gentiles, and laud yee hym all nations togyther. And agayne Esayas sayth: There shall bee the roote of Iesse, and hee that shall ryse too raigne ouer the Gentyles, in hym shall the Gentyles trust. The God of hope fill you with all ioy and peace in beleeuing: that yee may bee riche in hope thorow the power of the holy Ghost.

This Epistle is partly instructiue, and partly persuasiue.

The cheefe places are three.

1 Of the endes or vse of holy Scripture.
2 An exhortation too maynteyne concoyd in the true Doctrine of Christ, which is oft tymes distroubled eyther with newnesse of ordors, or with vnseasonable omittyng of them, which thing offendeth the weake.
3 A Doctrine concernyng the gathering of the Church of Iewes and Gentiles, and specially of the calling of the Gentiles.

ALl this whole Epistle, in the continuance of Paules discourse, is directed too this poynt: That the weake which are willing too bee taught, are too bee borne with, and not to bee estranged from the Gospell by the sodeyne laying away of the Ceremonies of Moyses. This thing dooth Paule shew in the begimning of the xv. Chapt. by the example of Christ, and by the saying of the Psalme. 68. which hee cyteth. And by that occasion hee addeth a generall saying of the vse of holy Scripture, and foorthwith returneth to his purposed exhortation taken at the example of Christe: whereof the summe is this: Let there bee agreement betweene the Iewes that vse the Ceremonies of Moyses, and the Gentiles that vse them not. Let none of them offend or condemne other, for the keeppng or nonkeeppng of the ceremonies of Moyses: but let eche beare with others weakenesse, and vphold one another, like as Christ receyued and redemed both the Iewes and the Gentiles. For he became the minister of the Circumcision, or of the Circumcised Iewes, to the intent he myght confirme the

Of bearing with the weake.

promyses

promyses too bee true, which were made too the Fathers, of hys comming: and that the Gentiles beeing called too the partnershyp of Christes benefites, should glorifie God, not with the Ceremonies of Moyses, but with true and earnest profession and gyuing of thankes. Uppon this occasion dooth Paul wind in the things that are spoken of the calling of the Gentiles, and of offering the Sacrifices of prayse to God in this place. And this is the summe of all Paules discourse in his xiiii. and. xv. Chapters.

Neuertheleſſe as at this tyme, I will somewhat at large vnfold but one saying of this Epistle, which concerneth the endes and profytableneſſe of holy Scripture.

The profite of holy Scripture.

Whatsoeuer things are written aforetyme, are written for our learning, that wee through patience and comfort of the Scriptures, myght haue hope. God hath made men that they should bee reasonable creatures, to whom when they acknowledge him and glorifye him) he might communicate his owne wisdome, lyfe, ioyfulneſſe, and glory for euermore. Wherefore too the intent mē might acknowledge God, he of his exceeding great goodneſſe hath disclosed hymselfe, not only by perceiuerances graffed in mans mind at his first creation, but also by auouchemēt of myracles, wrought aboue the accustomed order of Nature, and by delyueraunce of the certeyne Doctrine of the Law and the Gospell, which it was his will too haue enrolled in the bookes of the Prophets and Apostles, and too bee acknowledged, worshipped, and serued accordyng too the same and none otherwyse. And by these wrytings of the Prophets, rend, heard, and thought vpon by vs, God is effectuall in vs in deed, teachyng vs, comforting vs, and kyndling in vs the beginnings of lyfe and glorie euerlasting.

First then in this saying, lette vs consyder it to bee Gods exceedyng great benefite, that he hath come forth of his secret dwelling place, & vttered himselfe to vs, and delyuered vs a certeine doctrine concerning himselfe comprysed in wryting. And let vs assure our selues, that in all thoughts concernyng God, Gods being & will, and our owne eternall saluation, it behoueth our myndes too be tyed to these wrytings of the Prophetes & Apostles, and that we may not otherwise deme or speake of God & our own eternall saluation, than as he hath appoynted in the woord reueled to vs by his sonne. Esai. 8. For a Lawe & a witnesse: that if they speake not accordyng too this woord, they shall not see the morning light. And Hilarius very discretely sayth: Of God is it to be learned.

ned, what is to bee thought of God, bycause hee can not otherwyse bee knowen thā by his own authoritie. And Ireneus saith: Bycause it was impossible to knowe God without God, God by his woꝛd teacheth mē to knowe God. Now let vs consider how great is the darknesse of mēs mindes, & how foule be the errours and outrages of the Heathen, wandꝛing without this woꝛd & doctrine written by the Pꝛophets & Apostles, of whome some doubt whyther there bee any God at all, others knowe not what & of what manner God is, others surmyse an innumerable number of Gods, others estrange the Gods frō al medling with woꝛldly matters, others hold opinion that mens soules perish togither with their bodyes, and other some that they remayne still alyue. And vniuersally all of them being vncerteyn and doubtfull of Gods will towards them, & of their owne saluation, doo fall eyther into Epycurish contempt of God, oꝛ else into perpetual despayꝛe. The same thing befalleth in the Church too all such as leauing the woꝛd, looke foꝛ newe enlightnents & reuelations, oꝛ traunces, & iudge of Gods electiō, not by the vniuersall pꝛomise written, but by imaginations of mās reason. The vncertie of men learning.

With most thankfull mynde therefoꝛe is this exceedyng great benefite of God too bee embꝛaced, that he hath deliuered vs the doctrine written, whereby he will haue our Fayth and all our thoughts concerning him and our owne saluation, ruled. And therfoꝛe let vs reade these wꝛytings dyligently and heedfully, let vs be in hand with them night and day, as Chꝛist commaundeth, Serche the Scripture. And Paule biddeth vs take heed too readyng and Doctrine. And foꝛ this purpose cheefly are the fiꝛst traynements of learning in schooles, and the whole maꝛner of spelling and reading, too bee learned, that wee may reade and vnderstande the booke heretofoꝛe written too the Church by the Pꝛophetes and Apostles.

Secondly, let vs consider that by these wꝛytings oꝛ by this woꝛd of God which wee heare, reade, & thinke vpon, God in very deed woꝛketh mightily in vs, and that by this only meane and not otherwyse, he teacheth, comfoꝛteth, dꝛaweth, begetteth a newe, and saueth men, and kindleth in vs the Fayth whereby wee receyue these benefites, as it is playnly said: Roꝛ.x. How shal they beleeue vnlesse they heare? How shall they heare without a Preacher? Faith is by hearing, and hearing by the woorde of God. Rom 1. The Gospell is the powꝛ of God to saluatiō to euery one that beleeueth. Act xi. He shal speake woꝛdes to thee by which thou shalt bee saued, thou & all thy houshold.

2. Corinth 5.

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2. Corinthians. 5. We are messengers in steed of Christ, as though God exhorteth or comforteth by vs. And in this place Paule expressly sayth, that we may haue hope by comfort of the Scripture. His meaning is, that in all our troubles, banishments, diseases, and death, wee should seeke comforte out of this woorde which is written before tyme for vs, and that wee should by Faith rest vppon God knowen by the woord, and beleeue this woord written, as well as if weee should heare God declaring his will with his owne lyuely voyce from Heauen. Let vs set these testimonies ageynst Stinkfeeld, who eryeth out that God conuerteth, sanctifyeth, and comforteth vs, not by thinkyng vppon the woorde written, but immediatly by hymselfe without any meanes. Which fantasticall Imagination dooth vtterly put away all the exercises of Faith and Christen Inuocation.

The errour of the Enthusiastes.

Thirdly, Whereas Paul saith that these Bookes of holy writ were written before for our learning, he therewithal counselleth vs to reade the same diligently, contynually, and heedfully. For hee hath not set foorth these holy Bookes, for myse too knibble in bencheholes, or for flyes too ray in the pulpit, or for mothes and bowdes too consume in corners, but for vs to reade, that wee may sucke wholsome instruction and comfort out of them. Ageyne, this selfesayd Parcell dooth vs too wit, that all the promises of grace, helpe, deliuerance, and of all Gods benefites, and that all the examples of Gods wrath in punishyng, and of his mercie in receyuing those that bee saine, perteyne too vs also, and are also too bee applyed too vs.

Wherefore Scripture serueth.

Fourthly, let vs in this saying of Paules consider the foure cheefe endes, vses, or profites and effectes. Of which the first is the Doctrine of the most high matters, vnknowen too mans reason, and perteyning too the eternall saluation of vs al: concerning which thinges, all other Bookes written by men can vtterly teache nothing at all that is sound and substantiall, that is too wit, concerning the true knowledge & calling vpon the true God the Father, the Sonne, & the holy Ghost euerlasting: concerning the two natures in Christe: the creation of al thinges, and of Angels and men: of the cause of sinne, mysterie and death, vntoo mankinde: of the forgyuenesse of sinnes and attonement of man with God for the sonne of God our Lord Iesus Christs sake, who was crucified and rose ageyn for vs: of true comfort to bee set ageynst death and all tribulations: of the abolishment of sinne and death: of the restorement of our bodyes: of the euerlasting punishmentes of the vngodly: and

The vses or effectes of holy writ.

and of eternall lyfe and glorie of the Godly. Of these so great matters, and specially of the person and benefits of our Lord Jesus Christ the Sonne of God, who hath vanquished sinne, death, and the Deuell for vs, there are none other bookes either in heauen or earth, that instruct vs.

The seconde Patience, a vertue no lesse necessarie to a Godly and right Christen man, than the are and ayme is needfull vnto the mainteinance of the lyfe of this body, is perfection and aduersitie are mates parable companions of true godlynesse and Christen profession, according to Paules saying. All that will lyue Godly in Christ, must suffer persecution. Otherwyse, all the whole lyfe of man were nothing else but mysterie, as Euripides hath truely sayd. This lyfe in good sooth is not lyfe, but mysterie. Moreouer in these mysteries there can no stillnesse and ioy of mynde be settled in God without obedience and repyning, nor yet continue without the comforte of Fayth, which the holy Scripture onely sheweth. And therefore in this place, vnto Patience is forthwith added, comfort of the Scriptures. But patience is a vertue which in bearing aduersities quietly and myldly, vnto her ordeyned Almyghtie sette to Gods will, and seeketh not vnlawfull helpes, but assuredly settle by Fayth to bee in Gods fauour, seeking and looking for helpe, alliagement, and deliuerance at Gods hand, and by this fayth and hope stayeth the greefe, and feeleth peace and gladnesse in harte. All the whole orderly setting out of the Doctrine of patience, and the difference of the Philosophicall patience & Christen patience, may bee conueyed hyther out of the Exposition of the ten Commaundementes.

Patience.

The third, end of holy writ is, true, certeyne, and firme comfort, too bee sett not only ageynst pouertie, sickenesse, and aduersities, but also ageynst Gods wrath, sinne, and death: which cõfort none other bookes beside these wrytings of the Prophetes and Apostles, doo shewe. For onely the Scripture teacheth that our Lorde Jesus Christe the Sonne of God, did by his owne death ouercomme our death and the sting of death which is sinne, and that all the other troubles of this life are not tookens of Gods wrath, but of his fauour and Fatherly good will towardes vs: who doubtlesse is at hand with vs in our troubles, mitigating and taking them away, and at the length wil recompence the lyghtnesse of affliction which contymueth but a whyle, with an incomparable weyght of glorye. By these comfortes written in Gods

True and stedfast comfort.

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woorde, the Sonne of God worketh mightily in vs: and when we think vppon them and embrace them by Faith, hee kindleth in our hartes peace, ioy, and tranquillitie, quietly resting in the louing kindnesse of God the Father.

The doctrine of the Gospel.

Now the whole doctrine of the Gospell is in manner nothing else but a comforte of the consciences that is afflicted with greefe that ryseth of the feeling of Gods wrath, sinne, death, and other miseries: in which none other refuge of quietnesse or hauen of safetie can bee shewed or found, saue the name of God our Lord Iesus Christ, our life and resurrection, on whom whosoeuer dooth beleeue, shall not see death for euer. Now although mans reason preferreth the comforte of the worldly thinges before the comforte of Scriptures (lyke as too a needye or sicke person, money, or medecines that restore health are a more acceptable comforte than holesome woordes.) yet notwithstanding it is the peculiar wisdome of GODS Church, too rest vppon the woorde and Fatherly good will of GOD, and too hang vppon him alone, who is able too helpe aboue all thynges, and farre more aboundantly than wee can eyther requeste or vnderstand. And although hee ridde vs not out of our troubles out of hand, yet hee asswageth them, gyuinnyng and strengthenyng the powers of our harte, that they may bee able too endure out the burthen that is layd vppon them.

Assured hope of deliuerance.

The fourth end is, assured hope of delyueraunce and of lyfe and glorie euerlastyng, without the ioynyng of which too the other comfortes, patience it selfe wyll bee turned into furie, and at the length, the lyfe in despayre fleeth away into Hell. But the hope of lyfe is as it were the Ancour whereby our Faith is cheefly vpheld and maintayned in so great mysteries and most sorowfull confusions of mans lyfe. And therefore Paule termeth it the helmet of eternall Saluation. 1. Thessal. 5. But there is a difference too bee put betweene this hope which leaneth assuredly too GODS promise reueled in the Scriptures, and the vncerteyn and deceptfull hopes of men which Aristotle termeth the dreames of those that bee awake. And the definition, causes, and effectes of Christen hope are too bee considered, which things the studiouse may fetch out of the Exposition of the first Commaundement.

Vppon the thirde Sunday in Aduent.

¶ *The Epiſtle. 1. Corinth. iiij.*



Et a man this wyſe eſteeme vs, euen as the Myniſters of Chriſte, and ſtewardes of the ſecretes of GOD. Furthermore it is required of the ſtewardes, that a man bee founde faythfull: with mee it is but a very ſmall thyng that I ſhould bee iudged of you, eyther of mans Iudgement: no I iudge not myne owne ſelfe, for I knowe nought by my ſelfe, yet am I not thereby iuſtifyed. It is the Lorde that Iudgeth mee. Therefore Iudge nothyng before the tyme, vntill the Lorde come, which will lyghten thynges that are hyd in darkeneſſe, and open the counſayles of the hartes: and then ſhall euery man haue prayſe of God.

The diſpoſement.

IN the firſte foure Chapters of the firſt Epiſtle too the Corinthians, the ſtate or principall propoſition is thys: I counſell you too bee at one among your ſelues, and that you baunt not your ſelues one aboue another, ne nouriſh debate eyther for philoſophie and mans wiſdome, or for the authoritie and myghtie woorkyng of the Preachers at whoſe handes yee haue receiued the Doctrine.

Too this marke is the leſſon of this dayes Epiſtle too bee leueled, which teacheth that all Myniſters of the Goſpell which doo their dutie arighte, are equall in power and woorkyng as apperteyning too the miniſterie, and ought not too bee iudged of men, but the iudgement of them is too bee left vntoo God, too iudge which miniſters excell one another priuately.

The cheefe places.

1 A doctrine of the miniſtration of the Goſpell and of the Miniſters, what they bee, what bee the degrees of them, what bee their

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duties, and of the difference betweene the Pynisters of the Gospell of Christe, and the ciuill Magistrates.

2 A rule of lyfe necessarie for all the Godly in the execution of any manner of vocation, which is, This is required in the executer of it, that he bee found faythfull.

3 Of manlyneſſe and constancie of courage, which abandoneth not the dueties of a mans callyng, for rash Iudgement and venemous opinions of other men, accordyng as Paul sayth heere: It is a small thing for mee too bee iudged of you, that is too saye: Seeing that I haue the recorde of a good Conscience, and execute my office faithfully, I nothing regard the venemous and vntrue misdemeanings of other men towardes mee. For (as great Alexander sayd) It is a princely matter too bee ill reported of for weldooing. And euery man must bee so framed and settled in mynde in his owne vocation, as Dion wryteth, that the Emperour Seuerus was: Hee was (sayeth Dion) diligent and earnest in the things that were too bee doone, and as for the tales and reportes that were spred abroad of him among the commons, hee passed not for them.

4 Of mainteynig the vprightneſſe of a good conscience, and of the difference betweene the righteousneſſe of Fayth, and the righteousneſſe of a good conscience or of good woorkes.

5 A commaundement of not iudging, that is too wit, things vnknowen, things secret, and things doubtfull.

6 Records of the last Iudgement.

These places shewe the cheefe matters, whereof the recordes appeere in this short Epistle. At this tyme wee will expound but the two first places, which are the cheefe in this Epistle. Of the rest wee will speake another tyme.

The first place.

The Ministerie of the Gospell.

OF the mynistration of the Gospell. God gathereth too hym selfe out of mankynd, an euerlasting Church by the preachyng of hys woord, in which hee hath shewed hym selfe, and by which alone and not otherwyse hee conuerteth men vntoo hym, and endueth them with true knowledge, righteousneſſe, and saluation euerlastyng: as it is sayd: Act. 11. Hee shall speake woordes vntoo thee by which thou shalt

thalt bee saued, thou and all thy house. For this cause hathbee of hys wonderfull goodnesse and wisdome, euen foorth on from the beginning of the worlde, sent and ordeyned certein persons to preache and spred abroade the Gospell by publike ministration. The first preacher was the verie Sonne of God in Paradise. After him followed the Fathers, Prophetes, Apostles, and other Ministers.

Nowe, a Minister of the Gospell, is a person called of God, eyther mediatly, or immediatly, too teache Christes Gospell faithfully, and too distribute his Sacramentes, and too performe diligence, faithfulnesse and constancie, in executing all other poyntes belonging to the ministration of the Gospell. By which ministration Christ himselfe worketh myghtily, and impartteth true knowledge of God, righteousnesse, and eternall saluation too all men. The definition of a Minister.

The poynts of the ministery, or the cheefe dueties of ministers, are six.

1 FAithfully too teache the true Doctrine of the Gospell in euery Article, concerning God, concerning the three persons, concerning the creation of things, concerning Gods Lawe, concernyng the worthynesse, the fallyng, and the recouering ageyne of the first man and womā for the promised seedes sake: concerning sinne, forgyuenesse of sinnes for Christes sake, good workes, repentaunce, the last iudgement, euerlasting lyfe, &c. Faithfulnesse in teaching.

This Doctrine which is set beyond the syght of mans reason, and offereth Gods benefites and eternall saluation vnto men, Paul in thys place termeth the mystery of God. Which kynde of speeche hee vseth in an other place also. Ephes. 3. and Roman. 16. Where hee calleth the Gospell a mysterie hidden from the beginning of the world. For it was not knowne too any creature, Angell, or man, that God woulde deliuer mankynd from sinne and death, and garnish him with euerlastyng Saluation, by the death of his owne Sonne. This misterie or hidden woord of the Gospell, vnknowne to mans reason, dooth Paule and all other ministers distribute and spreade abroade among mankynde. 2. Corinth. 5. God hath put into vs the woorde of attonement. Therefore we come of message in Christes steade, as if GOD exhorted by vs. The mysteries of God.

2 The second poynt of the ministration of the Gospell, is too minister the sacramentes instituted by Christe, that is too wit, Bap. Ministration of the Sacramentes.

tim and the Lordes Supper, which Sacramentes, reason gyueth to be comprehended togyther in this place vnder the name of mysteries. For lyke as Gods secrete will concerning Reconciliation, Remission of sinnes, righteousnesse, and euerlasting Salnation, is disclosed and exhybited vntoo vs by the woorde of the Gospell receyued at our eares: So are the same secrete and woonderfull benefites of GODS Sonne, offered and applyed vntoo vs by the vse of the Sacramentes enteryng in at our eyes. For the vse, strength, and efficacie of the woorde and of the Sacramentes is all one.

Augustine. Therefore doothe Augustyne learnedly and wittyly defyne a Sacrament too bee a vysible woorde. Of these two dueties of the Mynister is spoken: Mathew. xxviii. Goe and teach all nations, baptising, &c.

The authoritie of byndyng and losing. 3 The thirde poynt is: The preachyng of Remission of sinnes, or the assoyling of those that repent, which is applyed eyther in the publyke Mynistration too all in generall, or else pryuately too eche person seuerall in confession, in sickenesses, or in other greefes. Mathew. 16. I will gyue thee the keyes of the Kingdome of Heauen. And Christe pryuately pronounceth forgyuenesse of sinnes too the paulsyman, and too Marie Mawdlyn. Math. 9. Luk. 7.

ommu-ation. 4 The fourth poynt is, too bynd sinnes or to excommunicate such as are defiled with manifest wickednesse, which wil not amēd when they are warned.

Good example. 5 The fifth is, too shyne before their hearers in example of all vertues, lyke as Paule willeth Tymothie to bee a patterne of the faythfull.

Ordering of ceremonies or orderlynesse. 6 The sixth is, too ordeyne necessarie Ceremonies by the consente of the Church, or too appoynt the order of tymes of readynges, of examinations, of persons, and of places, that all thynges may bee doone after a comely and orderly fashion.

All Minister equall. The ministers that perfoyme the duties rightly and faithfully, are all equall and peares, as apperteyning too the efficacie and power of the ministration: neyther is there any greater or more superiour than an other. For they are altogyther not controllers of the Doctrine nor Lordes of the Church, but Christes Handseruauntes (by whose seruyce Christe hymselfe woorketh) and Stewardes not of

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their owne proper goods, but of the Gospell and benefytes of Christe. Therefore let no man vaunt hymselfe aboue others in the Church, or stirre debate and stryfe, for the authoritie and power of the teacher or Mynister of whome hee receyued the Doctrine. Let suche speaches as these are bee banished the Church and congregation, I holde of Paul, I of Peter, I of Apollo: and let all men esteeme them selues as the members of one Christe, and mynisters equall among themselues. Who if they doo their duetie aryght, let the matter bee put ouer too GOD too iudge which of them excelleth other priuately. And the mynister that doothe the partes of hys duetie aryghte, let hym not passe for mans day, that is too say, for mans iudgement, or for the rashe and venemous verdytes of other men, whereby hee is deemed eyther inferiour or superiour too others: but let hym contente hym selfe with the witnesse of all good conscience.

Degrees of Ministers.

Nowe where as afterwarde the degrees of Mynisters are set foorth one from an other, that is doone by mans deuice for order sake: concerning which matter lette Hieromes Epistle too Euagrius bee reade, wherein hee auoucheth at length, that Preestes and Bishoppes are all one thyng. And where as afterwarde one was chosen too bee sette aboue the reste, that was doone for the auoyding of Schisme. But whersoeuer a Bishop bee, whether it bee at Rome, or at Eugubium, or at Constantinople, or at Rhegium, or at Alexandria, or at Thanis, he is all of one woorthynesse, and all of one preesthoode. The abundaunce of Ryches or Lowlynesse of pouertie, maketh not a Bishop hygher or lower, but are all alike the successours of the Apostles.

Differences of the Minister and ciuile magistrate.

The differences betweene the Mynister of the Gospell and the ciuill magistrate are cheefly foure.

1. Outward discipline.

First, the ciuill magistrate hath too doo with the mayntenance of outward discipline and peace, or keepeth the outwarde members in awe, that they breake not the politike Lawes, or trouble the common peace. The ministration of the Gospell ruleth mens hartes or consciences, and offereth and gyueth remission of sinnes and the heritage of eternall lyfe, too those that beleeue, and kyndleth true knowledge of GOD in their hartes, and the inward and spirituall righteousnesse and lyfe. And yet it leaueth men free too vse any

manner of honest Lawes and politike constitutions in the outward conuersation of lyfe. As for example, it geueth men leaue to vse diuersitie of meates, or vnlyke spaces of dayes.

The temporall sword.

Secondly, the ciuill magistrate punisheth the disobedient with the swoorde, or with bodyly punishmentes. But the mynistration of the Gospell punisheth not the stubburne with the swoorde, or with bodyly rigour, but with the only woorde of God.

Thirdly, the Cyuill Magistrate prohybiteth and punisheth onely outward offences. But the Mynisterie of the Gospel forbiddeth the inwarde vncleannesse of the harte, and the sinfull affections of the whole nature, and exacteth a full conformitie of the whole nature too the will of God.

Fourthly, the cyuill Magistrate hath worldely defences, treasure, armour, and degrees of persons and iudgementes, and power to make new Lawes, and too execute them. The Ministerie of the Gospel hath no certeine visible defences, no degrees of gouernours that may haue superiour power or lordeshippe ouer others: but altogyther are the hande seruauntes of Christe, and of hys Church. Whereuppon no man muste exalte him selfe aboue others, nor passe for the iudgementes of others, whereby hee is deemed hygher or lower, but must content hym selfe with the iudgement of a good conscience, that hee executeth his duetie faythfully, and yet iustifieth not hymselfe before God for so dooing: but thinketh vpon this, that all men must abyde the iudgement of God, who at the last iudgement shall iudge, which of the Mynisters doo pryuately excell others.

The second place.

Of taking office or charge vpon a man.

ALl modest and wyse men which measure themselues by their owne abilitie and by theyr owne foote, and consider their owne great weakenesse in no wyse answerable too the most difficulte vocation of teachyng and gouernyng other folkes: are woont too debate carefully and thoughtfully with them selues, whyther they may with good conscience take vppon them and execute the Mynisterie of the Gospell or other offices, for wych they fynde themselues farre vnsufficient. For it is most true which Paule sayeth: Wee are not able too thynke a good thought of our selues, as of our selues. And so is also thys of Ieremies: I knowe Lorde, that it is

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not in mans power too dyrect his owne way. Agaynst this temptation, which oftentimes vexeth the harts of vs al, let vs set Gods commaundement, who biddeth vs obey his calling vppon truſt of his helpe: and the promiſes of God aſſuring vs of his helpe, & of ſucceſſe to the welfare of all thoſe that bring faithfulneſſe with them too the executing of all the dueties of their vocation. And this woord Faithfulneſſe, comprehendeth in the miniſterie of teachyng the cõgregation or a ſchoole, theſe foure vertues:

1. Firſt, a conuenient good skill, in the Chriſten Doctrine and a continuall endeuour to learne and encreaſe his knowledge. For lyke as a practitioner that is ignorãt of leachcraſte, is not a faythfull Phyſition but a deceyuer: euen ſo he that hath not learned the cheefe poinſts of the doctrine that concerneth God, is not a faythfull ſtewarde or miniſter of Chriſt. Conuenient skill.

2. Secondly, Heedfulneſſe and diligence, too bee performed in all the poyntes of myniſtration before mentioned, and cheefly in teaching, after this manner: Firſt that hauing a Caterchiſme or ſumme of the Chriſten Doctrine learnedly diſtributed into certaine places, hee beate it continually and buſſily into hys hearers heades, and requireth an account of them what they haue caryed away. Secondly, that in expoundyng the Goſpels or Epiſtles, hee apply all his expoſitions to ſuch places of the Caterchiſme, as make vp the body of the Doctrine. And afterward let him implore the doctrine too the kindlyng of ſome effectes in the myndes of the Godly, as too Fayth, Inuocation, repentance, patience, &c. Heede and diligence.

3. Thirdly, Conſtantneſſe in profeſſing the true Doctrine and in the myſterie. Conſtancie.

4. Fourthely, contynuall and earneſt requeſting and crauyng of Gods helpe. Earneſt prayer.

Vppon the fourth Sunday in Aduent.

¶ *The Epiſtle Philip. iiij.*



Reioyce in the Lorde alwaye, and ageyne I ſaye reioyce. Let your ſoftenеſſe bee knowne too all men: the Lorde is euen at hande. Bee carefull for nothyng, but in all prayer and ſupplication let your petitions bee manyfeſt vnto God

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with gyuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hartes and mindes, through Christ Iesu,

The disposement.

AS short as this Epistle is, it contieneth many notable places, and of very large compasse.

1 Of peace and ioy of conscience settled in God.
2 Of meekenesse.
3 Of fayth assuring vs that God is with vs, and eschuing thought which ryseth vppon distrust.
4 Of true Prayer and Thankesgyuing vntoo God.

The first place.

All men by nature couet contentation of mynd.

GOD hath created mans nature after such a sorte, that when the good which the hart coueteth is graunted, it settleth, and is glad. For it was his will that mens hartes should before all things settle vppon the Souerayn good (that is too wit God) and too ioy in the same.

Christen ioy.

Nowe the Christen ioy of which Paule speaketh heere, is not a rysing of the mynde vppon trust of hys owne goodes, as Seneca defineth it, but it is a calmenesse and gladnesse of the hart rysing vppon GODS most certeyne promises and comfortes, wherewith the hart beeing assured, beleeueth certeinly that hee is in Gods fauor for Christes sake, and that GOD is with vs, helpeth vs, and will imparte ioy and lyfe euerlastyng vntoo vs. This definition wyll bee the cleerlyer vnderstoode, by laying toogyther examples of mens ioyes, which Virgile decketh with a speciall tytle, in the sixth booke of hys Aeneas. For thou knowest howe wee spente the laste night in false ioyes. Euery one of vs doo leade this lyfe (as long as it is) in exceedyng greate darkenesse and daunger. And the vngodly are ignorannt of the true good thinges, and of the true comfortes, bycause they doo despyse the lyghte of the Gospell. One ioyneth in pleasures, as the Epicures, of whome there is moste now adayes. The Nigard seeketh money as the true ioy. The Ambitious man gapeth after honour. The wittie sort hunt for learnyng and glory. Other some with great trauell seeke the defence of freendes and ryches. And when any of these thinges are forgone, all the ioye is gone

VVhy men run in darknesse.

The felicitie of worldlings.

gone. As long as Pompey ruled the roll and was Lorde of all men, hee was mery at the harte. But as soone as hee was vanquished by Cesar, hee found that all worldly thinges were but deceiuable iopes. As long as Cicero hath luckie successe, and gouerneth the common weale with singular commendation, hee is glad and ioyfull. But when Augustus is made freende with Antonie, whome hee woulde haue dispatched out of the way, and that hee sees hee must needes dye: hee hath no more ioy, but cryeth out: O vnwise man that I am, and nothing lesse than that which I was sometyme falsly thought to be: O the madnesse of my doting olde age.

But Christen folke in the very extremitie of trouble, and in the middes of death are able too reioyce in the Lorde with a true hart, bicause they know they stand in Gods fauour: they know that God is too bee obeyed in tribulation: they know for a certeyntie that a ioyfull issue shall ensue. And therefore Steuen went to his death with a glad hart, and eased his harmes with hope. Laurence lying vppon the gredyron, laugheth at the Tiraunt Decius, and scorneth him too his head. And Simeon sayth, Lord now letteſt thou thy seruaunt departe in peace according too thy woord. This is the true and substantiall ioy, settled in the Lord, and rysing vppon Gods promise, which refresheth and strengtheneth mens harts in all perils. Christen ioy.

The second place.

Whereas the Latine Interpreter hath translated it *Modestia vestra nota sit omnibus*. Let your Modestie or softenesse bee knowne too all men: the Greeke woorde is Epiceia, a vertue of the fifth Commaundement, and comprehendeth, patience, meekenesse, pytie, myldenesse, mercy, treatableneſſe, and suche other neyghbour vertues. And therefore the definitions, causes, effectes, and examples of these vertues and the vices [illegible] them, may bee conueyed from the Exposition of the fifth Commaundement vntoo this place.

The thirde place.

Faith is a perceiuerãce of the Articles of al the Doctrine deliuered by God, and an assent too the same, whereby we embrace the whole Doctrine. And it is a truste certeinly assuring vs, that the Lorde is at hande, and that although sorowes, daungers, persecutions, and other

other calamities hang ouer vs: yet to perſwade a man for a certeinty that God is with hym, and helpeth hym, and will bring them to a quiet ende. Therefore it quayleth not through thought and diſtruſte, that it ſhould eyther gad after worldely helpes, or yet deſpayre, lyke as Moyſes ſtanding at the red ſea, although hee ſawe no meane of deliuerannce, yet beleeueth hee that GOD is at hand, and ſo hee is not diſcouraged with penſyueneſſe. So ſayth the Pſalme, Though thouſands of men compaſſe mee about, yet will I not bee afrayde, bycauſe thou Lorde art with mee. Eſay and Ezechias, although the Citie was beſeeged by Sennacherib, yet faynt they not for penſyueneſſe, but flee vntoo GOD by earneſt prayer, and wayt for deliuerannce.

Hereafter enſue the diſpoſementes of certeyne Epiſtles, which are vſually read to the people vppon the feaſt dayes of Sainctes.

Vppon the feaſt of the Annunciation of our blyſſed Lady Sainct Marie, or vppon the feaſt of the conception *of Chryſt.*

The Epiſtle, Eſaye. vii.

GOD ſpake once ageyne vntoo Ahaz, ſaying: require a token of the Lorde thy GOD, whether it bee towarde the depth beneath, or towarde the heyght aboue.

Then ſayde Ahaz: I will requyre none, neyther will I tempte the Lorde. And hee ſayde: Hearken too, ye of the houſe of Dauid: is it not ynough for you, that yee bee greuous

vntoo

euthe men, but yee must growe in my God also. And therefore the Lord shall gyue you a token: Beholde, a virgin shall conceyue and beare a Sonne, and thou his Mother shalt call his name Emanuell. Butter and hony shall hee eate, that he may knowe to refuse euyll, and choose the good. Therfore before the Child may know good or euill, malice shall dissuade from choosing the good.

The first feast of the new Testament.

THe first feast of the new Testament, and the beginning and welspring of our redemption and euerlasting welfare is the wonderfull conception or couplyng of the two natures of the Godhead and manhood of our Lorde Jesus Chriſte the Sonne of God: the memoriall whereof the Church celebrateth as this day. And of singular purpose was it GOD'S wyll, that the tymes of his wonderfull woorkes and of his reuelementes should agree. For vppon this day beeing the .xxv. day of March, was the Sonne of God conceyued in the wombe of the Virgin Marie; or as this day he coupled to himselfe mans nature by eternall alyaunce, a thousand fyue hundred threescore and ten yeares agoe. The yeare after the firſte promiſe making of the Womans seede in Paradyſe. 3962. After the renowling of the same promiſe vntoo Abraham, that all nations should be blessed in the same seede. 1938. After the Propheſyng of Iacob concernyng Sylo, or the Virgins iſſue, a thousand seuen hundred and six yeares; and the same day beeing the .xxv. of March now full, a thousand fyue hundred and .xxxvii. was our Lorde Jesus Chriſte the Sonne of God made a Sacrifyce for vs vppon the Altar of the Croſſe. The same day also is Adam the first man reported too haue byn created. 5532. yeeres agoe. And afterward about the same time it is thought that Abel was slaine, and Isaac layd vpon the Altar too haue bin Sacrifyced. Therefore inasmuch as the daye it selfe putteth vs in mynde of moſt weyghty matters, as of the Sonne of God the founder and reuiuer of the Church, of the creation of our selues, of the wonderful alyaunce of the Godhead and manhood made in the Virgins wombe, and of the cauſes and benefytes of this wonderfull vnion, let vs with all Godlyneſſe and reuerence caſt our selues downe before GOD, and yeeld him thankes for his so excellent woorkes and benefites, and by deuout and earneſt muſyng vppon so great things, kindle and confirme in vs Fayth, Hope, and moſt assured hope of euerlasting Salvation. And to the intent our hartes may bee the more fytte and earneſtly thereto bent, mynding

of them,

of them, and to thanke⁊ giuing for the same; Let vs also celebrate thys feast with greater modestie and sobernesse of behauiour.

The Doctrine of this holy day concerning the causes and benefites of the wonderfull Incarnation of Gods Sonne, is all one with the Doctrine that is set forth vppon the byrth day of the same Sonne of God. And therefore the disposement of that matter may bee borowed out of that place into this day.

Immanuell. Now will I breefly entreate of the Prophesie of this dayes Epistle: Behold a Virgin shall conceyue and bring forth a Child, and thou shalt call hym Immanuell, which was uttered by the Prophete Esay, seuen hundred and lvii. yeares before that the Angell Gabriell brought woord of the fulfylling of it vnto the Virgine Mary: and conteyneth the Doctrine of the conceptiō of the Sonne of God, which is the foundation of our redemption and Saluation. I will therefore in few woordes set out the cheefe pointes of this Doctrine, compyled in accustomed questions or orderly instruction.

What incarnation is. The conception or incarnation of the Sonne of GOD, is the wonderfull coupling or personall vnion of the two natures (that is too say, of the Godhead begotten of the substance of the euerlasting Father, and of the manhood taken in the wombe and of the substaunce of the Virgin Marie) wrought in Christ our Mediator, that hee may bee Immanuell (that is too say, GOD with vs.) of one substaunce both with God the eternall Father and with vs, reconciling God vnto vs: and by paying the full raunsome for vs, appease Gods most iust wrath ageynst sinne, and restore too vs men righteousnesse and eternall lyfe.

The partes of the Immanuell conceyued in the birgin Marie may bee sayd to bee two: the Godhead, or the Sonne of God, the woorde, and the manhood take of Maries substaūce & of the ofspring of Dauid. Hyther may all the whole Doctrine concerning the person of Gods Sonne, the differences of the persons of the Godhead, and of the two natures in Christ, &c. bee referred.

The causes.

The efficient cause of Christes incarnation. THe efficient cause of the conception or incarnation of the Sonne of God, is the whole Godhead. For although that the person of the Sonne coupled too it selfe mans flesh by personall vnion: yet is it the woorke of all the three persons together, which also

and goe togyther in this myne, the holy Ghost shall come vpon thee, and the power of the hyghest shall ouershadowe thee. The hyghest is God the Father. The power of the hyghest is the Sonne of God, who ouershadowed the virgin Marie and the whole Church, makyng intercession for vs to the euerlastyng Father, coupling our nature too hymselfe, and conueying vs as a shadow agaynst the heate of Gods wrath. The holy Ghost shall ouershadowe the flesh taken of the virgin Maries substaunce, wherof shapeth in the wombe vnto the body of the Messias redye too be borne, which body togyther with a reasonable soule, the woord the Sonne of God by takyng, vnited, and by vnityng, tooke vnto him. And therefore it is said in our Creede, Which was conceyued by the holy Ghost.

The inward forcing cause of the conception, byrth, passion, and death of Christ is all one, that is too wit, the infinite goodnesse wherewith God, toward mankynd, tempered with his heauenly Justice, for the full satisfyyng wherof with sufficient amendes, the very Sonne of God taking our nature vpon hym, became both man, and a Sauiour vnto vs.

The inward forcing cause of Christes incarnation, birth, passion, and death.

The outward forcing cause, was the fall of our first parentes, and the synne that toked from thence into all men, with o gayn and mortall rewfull damnation of all mankynd, which the Sonne of God was loth should perish vtterly.

The outward forcing cause.

Now the causes why it behoooueth our redeemer too be both God and man, are twelue, which Iohnne gathered out of the bookes of Athanasius concerning the Incarnation, and recited them in another place. First, it behooued hym too bee man. For lyke as the braunche that is graffed into a tree, is borne by the tree and taketh say and lyke of it: euen so our humane nature should haue vtterly perysshed and byn brought too nothyng (lyke as the body perisheth that is forsaken of the Soule,) if the malle of our nature, were not vpholden and maintayned by the Sonne of God the woorde. Secondly, forasmuch as man had sinned, the order of Justice required, that man should aby the penaltie. Now the other syde it behooued hym too bee God, that he might be able too pay the full price, and too vanquish synne and death, and too restore vnto vs excellent and honoured liuyng.

Why it behoueth Christ too bee both God and man.

The matter wherof

Now the matter, wherof the Sonne of God our Lorde made his mans nature, is the virgin Marie, according as Elay Interpreteth

the

Christ tooke flesh.

the first promise of the seede, and the Prophesie of Iacob concerning Silob, (that is to say) the Virgins issue, sayeth in this place, Behold a Virgin shall conceyue and bring foorth a Sonne.

For inasmuch as of the mixture of the seede of man and woman is engendred a nature defyled with sinne, according as it is sayd: In sinne hath my Mother conceiued me: it was the will of Christ our Lorde (whom it behoued not to be vndefyled and indicible) to be borne not of the seede of man but only of the Virgins seede, purified and cleansed by the holy Ghost.

The manner of this wonderfull cupplyng or vnion of the two natures, is expressed with lightsome and most weyghtie woordes of the Creede of Athanasius. The right Faith therefore is, that we beleeue and confesse that our Lorde Iesus Christe is very God and very man. God of the substance of the Father begotten before all worldes, and Man, of the substance of his Mother borne in the worlde, &c.

The endes and effectes of Christes conception are described in the two names of Emmanuell and Iesus. For Christ is called Emmanuell (that is to say God with vs,) not only for the takyng vppon hym our nature, but also for that he is our patrone and aduocate, mediatour and vndersonning of nay more, but standing on our side, louyng, vpholding, and defending vs, entreating vs with brotherly good will, and receyuing vs to the felowship of all Heauenly good things, according as is sayd in these verses:

Christ our right brother shall, and only by cause he will
Be blood of our blood now and flesh of our flesh by kyn:
Now for vs that to the Father in Heauen for vs all hee bee commyng
Our Preest and patrone, offreth a sweete Sacrifysse:
And for that with an earnest zeale of loue he receyueth
All that long for his helpe, or coueit health at his hand.

The other name which the Angell Gabriell (interpretyng this place of Esay) interpreted too Christe, is Iesus, which is as much too say as a sauiour or deliuerer. And in deede the hyghest benefyte of all that redounde too vs by Christes incarnation or conception, is deliueraunce from sinne, from GOD'S wrath, and from curse of the Lawe: and the gyuing of ryghteousnesse, Saluation, and lyfe euerlastyng. Too the settyng foorth of this benefyte may all the sayings of the Gospell bee referred out of the whole Scripture.

Of

Of kin to this wonderfull vnion of the two natures in Christ, may these things bee named: namely the similitudes and shadowes of that wonderfull alyance which are settled in nature. That is too wit, the vnion of the resonable soule and of the body in man. The coniunction of the Christall humour and the spirite of syght, which is as it were a litle fyre in the apple of ones eye. And also a peece of iron or steele resplendent. Aliannes of Naturall thinges to Christes incarnation.

The things that fyght ageinst it, are the cheefe errours wherewith the Doctrine concerning the conception or incarnation of the Sonne of God, is corrupted by the heretikes, Valentine, Apelles, Marcion, Nestorius, Eutyches, Apollinarius, and other.

The Antheme vppon the day of the Annunciation of our Lady sayncte Marie.

THis is the day which the Lorde hath made. This day hath the Lord looked vppon the affliction of his people, and sent redemption. This day hath the seede of a Woman chased away the death which a woman first brought in. This day is God become man, comyning still the same thing that he was, & taking vppon him that which hee was not. Therefore let vs deuoutly hallow the beginning of our Redemption, and let vs leape for ioy, saying: Glory bee too thee O Lorde. This day is GOD become man. This day is God become man, &c.

Vppon the feast day of Iohn Baptist.

The song of Zacharie.

℣ *The Epistle Luke. 1.*

BLessed bee the Lorde God of Israell: for he hath vysited and redeemed hys people.

And hath raysed vp an horne of Saluation vntoo vs, in the house of his seruaunt Dauid.

Euen as hee promised by the mouth of hys holy Prophetes, which were since the world began.

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That wee should be saued from our enimies, and the handes of all that hate vs.

To fulfill the mercy promised too our Fathers, and to remember his holy couenaunt.

And too performe the othe which hee sware too our Father Abraham, for to geue vs.

That wee delyuered out of the handes of our enimies, myght serue him without feare all the dayes of our lyfe, in holynesse and righteousnesse before him.

And thou Child shalt be called the Prophete of the hyghest, for thou shalt goe before the face of the Lord too prepare his wayes,

And too geue knowledge of Saluation vnto his people, for the remission of sinnes.

Through the tender mercy of our GOD, whereby the day spring from an hygh hath visited vs.

To gyue light to them that sate in darknesse, and in the shadow of death, and to guyde our feete into the way of peace.

The disposement.

THis song of Zacharie perteyneth to the demonstratiue kind. For it is a thankes gyuing whereby Zacharie setteth out this exceeding great benefite of God, for that accoyding too his promises made too Dauid and Abraham, he sendeth Christ the redeemer too delyuer men from sinne, from death, and from the Diuels tyranny, and to giue them light, lyfe, and saule healthe euerlasting.

The parts of his song are two. In the first. viii. verses hee setteth out the benefite of the sending of Christe. And in the last foure verses hee entreateth of the office of Iohn Baptist, and therewithall of Christes benefites also.

Blessed bee the Lord God of Israell, who hath visited and redeemed his people.

The proposition: I thanke the Lord the only true God, (who hath discouered hymselfe among the people of Israell, by his woorde and by assured witnesse of miracles) that hee hath exhybited Christe the redeemer accoyding too the promyses made too the Fathers. The woorde blisse, signifieth ere whyles to wish good to one, and ere whiles too prayse or gloryfie. As in the Psal. xcij. I will blesse the Lord contynually, that is too say, I will thanke, I will prayse, I will gloryfie the

What blissing is.

Lord

Lord at all times. Psal. 103. Blisse thou the Lorde O my Soule, that is too saye, gyue him thankes. So also in this place. Blissed bee the Lorde, is as much too say, as I thanke the Lord, or I prayse and glorifie the Lord God of Israell, for sendyng Christ our redeemer according too the promises made too the Fathers.

For he hath visited and redeemed his people. The cheefe benefite of the Sonne of God is the Redemption and delyuering of man from the Diuels Tyrannie, from sinne, from Gods wrath, from Death, &c. And the restoring of ryghteousnesse and life euerlasting. Therefore to the more enlyghtening of this place, let the sayings of Paul cõcerning Redemption, bee added out of Rom. 3. 1. Corint. 1. Ephe. 1. Colos. 1. 1. Tim. 2. Heb. 9. Gal. 3. Tit. 2. Esa. 43. 44. 52. 63. &c. Redemption

Too visit signifieth not only too looke vpon, or too see how one dooth: but also too ayde and succour such as wee loue, as in Exo. 4. The Lord hath visited his people: that is too say, hath helped and deliuered his people from the Tirannie of Pharao. Psalm. 8. What is the Sonne of man that thou visitest him: that is too say, that thou louest and defendest miserable men, rewarding those with eternall lyfe and glory that flee vntoo thy Sonne: Luk. 9. Hee knew not the time of his visitation: namely in which God by his Gospell offered remission of sinnes and euerlasting Saluation. And so speaketh Zacharie in this place, God hath visited his people: that is too say, not only hath loked vpon them, but also redeemed his Church, and set it free frõ all euils, by his sonne which was promised too the Fathers, and now performed. Too visit

In the Greeke it is, hath made Redemption: that is too say, hath redeemed. And the Greeke woorde Lutrosis, (which commeth of the verbe Luo too pay,) signifyeth a redemption or delyueraunce which is made by paying the pryce of one, that is too say a raunsoming. And thereof commeth the woorde Lutron, which is the raunsome that is payde for the delyueraunce or setting one free from captyuitie. Christ vseth this woord now and then, as Mat. 22. The Sonne of man came too gyue his lyfe for the raunsome of many. Redemption

2 And hath raysed vp a horne of Saluation too vs in the house of his seruaunt Dauid.

He termeth the kingdome of Saluation or Christ the sauiour by the name of a horne of Saluation. And these woordes are taken out of the Psal. 134. There wil I bring forth the horne of Dauid, I haue prepared a light to mine annoynted. The woord Horne being borowed by a Horne of Saluation.

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Metaphor of Oxen, doutli after the manner of the Hebrue speech bee-token strēgth, power, and plenteousnesse: as Thren. 2. Hee hath broken all the horne of Israell: that is to say, all the strength of Israell. 2. Reg. 22. and Psalm. 22. My defender and the horne of my welfare. Psalm. 88. In my name shall his horne bee exalted: that is too say, the strength and power of Christes Kingdome. So also in this place: hee hath raysed vp a horne of Saluation: that is too saye, a Sauiour, who by his power shall helpe vs, and gyue vs plenteous and eternall Saluation.

The house of Dauid.

In the house of my seruaunt Dauid, that is too say, borne of the stocke of Dauid, according to the promise. 2. Reg. 7. 1. Paralip. 17. I will raise vp thy seede after thee, which shall issue out of thy loynes, and I will stabilish his throne for euermore. I will bee his Father, and hee shall bee my sonne, &c. This promise is vttered out at large. Psal. 88. I haue found Dauid my seruaūt, with my holy oyle haue I annoynted him. Also Psalm. 131. For Dauid thy seruauntes sake turne not away the face of thyne annoynted.

These places may bee added for the enlyghtening of this song of Zacharies.

3 As hee hath spoken by the mouth of his holy Prophetes since the world began.

Promises concernyng Christ.

Hee hath sent Christ the Sauiour as he promised by the Prophets. Genes. 3. 12. 49. 2. Reg. 7. Esay. 9. 7. 11. 42. and elsewhere. Ierem. 23. 31. 33. Dan 9. Mich. 5. &c. Of these promises speaketh Peter. 1. Peter. 1. Of this Saluation haue the Prophetes made inquirie & serche, which haue Prophesied of the grace that should come vppon vs: serching when or at what tyme the Spirit of Christe which was in them should signifie, &c. And Paul Rom. 1. Put a part for the Gospel which God had promised afore by his Prophetes, concernyng his Sonne, which was borne of the seede of Dauid, as pertayning to the flesh, &c. In generall also this verse giueth vs to vnderstand, that the Doctrine which is comprehended in the wrytings of the Prophetes and Apostles, is not deliuered by the authoritie of man, but by God himselfe: and therefore that credit ought too bee gyuen too this Doctrine, as too the voyce of God himselfe sounding from Heauen.

4 That wee should be saued from our enimies, and from the handes of all that hate vs.

Redemption.

God hath promised vs Saluation, hee hath promised for a certeintie too

too deliuer vs from sinne, Gods wrathe, death, the tyrannie of the Diuell and of all the enemies of his churche. This interpretation must bee taken out of the conference of like sayings, as. 1. Corint. 15. He must reigne, till he haue brought all his enimies vnder his frete. The last enimie that shall bee destroyed is death, &c. Colos. 2. He hath forgiuen vs all our tresspasses, and hath put out the handwryting that was ageinst vs in the lawe written, &c.

5 Too performe the mercy promised too our fathers, and too remember his holy couenant. Mercy.

The foure verses next folowing are a garnishment, repeating and enlyghtening the meaning of the third and fourth verses

The causes that moued God to send his sonne the Redeemer, are twoo: that is too wit, mercy, and soothfastnesse in keeping promisse. Of his owne free goodnesse and mercy is God led too performe the benefite promised too the fathers, and too exhibit Chryst the author of eternal saluation.

These woordes Testament, Promisse, Couenaunt, Agreement, or League, are in manner all of one signification. The olde Testament was a promisse of a certeine politike state and defence made too the people of Israell, vnder condition that they should keep the law that was deliuered by Moyses. The new Testament is a promisse of Chryste, or a promisse of remission of sinnes, of Gods fauor, of ryghteousnesse and euerlasting saluation too bee giuen freely for Chryst the mediators sake. Of this new Testament or of this promisse of Chrystes made too Adam, Abraham, Isaac, Iacob, Dauid and others, dooth Zacharie sing in this place, and he auoucheth that God is myndfull of this holy Testament, that is too say, that his promises stand stedfast, or that he keepeth sure and vnuiolable this heauenly promisse of his, concerning the sending of Chryst. Testament, promisse, couenant, leage, aggreemēt

6 The othe which he sware too our father Abraham that he would giue vs.

7 That we being deliuered from the hand of our enimies, might serue him without feare.

8 In holynesse and ryghteousnesse before him all the dayes of our lyfe.

The construction of the firth verse is clipt, for there wanteth too keepe or too performe the othe which he sware too our father Abraham.

The promisse concerning Chryst, made vntoo Abraham and confir-

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med by God with an othe, is too bee seen in Genes. 22. By my self haue I swoorne sayth the Lord, thy seede shal possesse the gates of their enmies, and all nations of the earth shal bee blessed in thy seede. This othe of God is set out with many woordes by Paul. Heb. 6. For God delivering the promisse too Abraham, because he had no greater by whom he might sweare, sware by himself. For God meaning too shew his unchaungeable purpose more at the full too the heires of promisse, addeth with an othe, that by twoo unchaungeable things in which it was impossible for God to lye, wee might have stedfast comfort &c. Galath. 3. No man breaketh a mannes Testament, or addeth any thing too it. Unto Abraham and to his seede were the promisses given. He sayth not in thy seede as in one, which is Chryst, &c. But if the inheritance come by the law, then is it not by promisse. But God gave it too Abraham by promisse. That he would give vs, that we being delivered, &c. Too bee delivered out of the handes of our enmies, is too bee set free from sinne, Death, the Divels tyrannie and everlasting damnation, and too obteine the forgivenesse of sinnes, too bee receyved into Gods favoure, too bee endued with the holy Ghost, and too bee accepted too everlasting lyfe. Therefore too bee delivered frō the hands of our enmies, is in this place, the same thing that too bee justified. Ioh. 8. He that woorketh sinne is the bōdsaue of sinne. If the sonne make you free, you shalbee free in deede. Rō. 8 The lawe of the spirite of lyfe hath set mee free frō the law of sin and death. Also set like sayings bee layd too thē, out of. 1. Corint. 15. Rom. 6. And let vs know that the deliverāces out of the hand of Pharao, or out of *Babilon*, and out of the Captivitie of *Egypt*, were figures of this deliverance by Chryste. These woordes without feare, may bee expounded by the saying of Paule. Hebr. 2. Chryst by Death destroyed him that hathe power of Deathe, that is too wit the Divell, and delyvered those which through feare of Death were held in bondage all their lyfe.

Deliverance from the hand of our enemies.

Without feare

Holynesse and rygh-teousnesse

Wee myght serue him in holynesse. &c. Therefore are wee sette free from sinne and Death, that hereafter wee should no more serue sinne, but God: in holynesse and righteousnesse imputed and begonne. Holynesse and rygh̄teousnesse are woordes almost of one significatiō. For holy betokeneth properly, one that is cleane, pure, voyd of all sinne and spot, and acceptable too God. Now God is perfect holy. But wee in this lyfe are holy and rygh̄teous, by having imputed too vs the holynesse and rygh̄teousnesse of Chryste, through Faith, and

by entrance

by enterance into newe ryghteousnesse or obedience towardes Gods lawe, which ryghteousnesse pleaseth God, not for the selfeworthynesse thereof, but for Christes sake only through fayth.
Therefore to serue God in holynesse and ryghtuousnesse, is nothing else but too acknowledge God arpght, and through fayth too beleeue that our sinnes are forgiuen vs for Christes sake, and in this Fayth too begin a new obedience or life that pleaseth God, according too all the commaundements of God. In fine, Zacharie in these verses comprehendeth the whole Doctrine of Iustification and good workes.

Before him, as in the third Chapter of the Romaines. By the dee- Before God.
des of the lawe shall no man bee iustifyed before him, or in his sight. Philippians the third Chapter: That I may bee found before him, not hauing myne owne ryghteousnesse which is of the lawe, but the ryghteousnesse which is through the faith of Christ, which is of God. All the dayes of our lyfe. All our lyfe long, and not on certeine dayes, as in the lawe. Esay. 66. There shal bee Sabboth vppon Sabboth, that is too say a continuall Sabboth.

The second part of the song of Zacharie.

9 And thou childe shalt be called the Prophet of the hyghest, &c.

The foure last verses entreate of the office of Iohn Baptist and of Christs be-
all ministers: and therewithall they conteine the Doctrine of Christes benefites, or of our iustification and eternall saluation. And he reckeneth vp three speciall benefites. First Christ is the Sauioure that releaseth sinne. Secondly he is the lyght that enlyghteneth all that sitte in darknesse. Esa. 9. Thirdly he is the author of peace towards God and towardes men.

Concerning these matters, a larger exposition is too bee fetched out of the summe of the christē Doctrine. Now will I a little expound the pithynesse of certeine woordes, the considering of which will make the things themselues the more lyghtsome.

Shalt bee called the Prophet of the hyghest. Of this woord Pro- Significations of this woorde Prophet.
phet, there bee cheefly foure significations vsually in the Scryptures. First a Prophet among the people of Israell, is a person called immediatly vp God, too rebuke sinne, too set foorth the Gospel concerning Christ, and to rule the counsels and deuyses of ciuill gouernment, as Elias, Esay, &c. Secondly a Prophet in generall, signifyeth one that foretelleth things too come: As Agabus foretold of the famine. Actes. 11. Thirdly, it signifyeth a teacher rayed

by by God, and endued with singular giftes for the setting vp ageine of Gods doctrine and seruice decayed. Such a one was Iohn Baptist, who purged the Doctrine concerning Chryst, (which was defaced with the errours of the Pharisies,) sharpely rebuked Idolatrous worshippings, repaired the Church of God, & with his finger poynted out Chryst who was then exhibited. Such Prophets also were Austine and Luther. Fourthly, a Prophet in general, signifyeth an expounder of Scripture, or a teacher of the Churche. 1. Corinth. 14. Thou shalt bee called: that is too say, thou shalt bee: he shalbee called the sonne of the byghest, that is too say, he shall bee the sonne, &c.

To go beefore the face of the Lord,

Thou shalt goo before the face of the Lord too prepare his wayes. Like as Princes when they are comming towardes a Citie, or too Churchward, haue of their garde that go before them, & make them way through the thicke preasse of men, ageinst they come, that they bee not staied with the thronging of the people: So did Iohn Baptist go before Chryst, too prepare his way. First too shewe him openly too the Churche of his tyme. And secondly too prepare the hartes of men by his preaching, that they might by faith receiue and embrace Chryst comming vntoo them, that Chryst on the other side myght bee woorkfull in them.

These woordes of Zacharies are taken out of the Prophet Malachie. 3. Beholde, I will send myne Angell or messenger, too prepare my way before my face. And by and by after shall the mightie one come too his Temple, whom you long for, and the messenger of the Testament whom you would haue. Also Esay the xl. Chapter. The voyce of a cryer in the wildernesse, make redy the way for the Lord.

And this is the common dutie of all ministers, too prepare the way of the Lord, that is too say, too prepare the hartes of their hearers by their preaching, that they may embrace Chryst by faith. For when Chryst is comming towards vs, and is offering vs his benefites, there are lettes cast in his way, eyther our owne rechlessenesse, or our presumption, or trust of our owne woorkes, &c. These must bee rid away by the ministration, that Chryst may bee receyued by fayth, and woork effectually in our hartes.

To giue knowledge of saluation,

10 To giue knowledge of, &c. An other dutie of Iohn and of all other Prophetes, is too teache the Churche concerning the eternall saluation of mankynd. Zacharie in the last three verses dooth learnedly comprehend both the definition of our saluation or iustification, and

the cheef

the cheef cauſes and effects thereof, and alſo the meane whereby wee may attayne to it. Our ſaluation or righteouſneſſe is the forgiueneſſe of ſins which is beſtowed vppon them that beleeue, through the free mercie of God, for and by Ieſus Chryſt. The efficient cauſe of our ſaluation is Gods incomprehenſible mercie, who being led of his owne free goodneſſe, forgiueth vs our ſinnes. The forcing cauſe or the deſert for whiche wee are receyued, is Chryſt the ſonne of righteouſneſſe that ryſeth frō on high. The formall cauſe of our righteouſneſſe is the forgiueneſſe of ſinnes. The effectes are the light of the true knowledge of God: deliuerance from the darkneſſe of ſinne and death: and peace of conſcience before God, as in Rom. 5. is written: Being iuſtified by faith, wee haue peace too Godwarde, through our Lord Ieſus Chryſt. Nowe that the ſumme of the doctrine which Zacharie comprehendeth in theſe laſt verſes, is conſidered and expounded after the manner of Logicke: Let vs alſo wey the pithyneſſe and weyght of the woords.

11. Through the bowelles of the mercie of our GOD, in which the ryſing from on hygh hath viſited vs. By the bowels of mercie he meaneth true, earneſt, vnfeyned, and hartie mercie. For the Greek woord Splagchna ſignifieth properly the inward mēbers of fleſhe, ſuch as the Hart, the Liuer, and the Lungs bee. Therefore in as much as the Harte is the inſtrument and ſeate of loue, mercie, ſadneſſe, and the reſt of the affections: Hee meanes by the bowels of mercie, not a fayned and cold mercie, but a burning mercie ſhewing euen from the very harte. After the ſame manner ſpeaketh Paule Colloſſ. 3. Put on the bowelles of compaſſion. Alſo Philip. 2. and elſwhere. Mercie properly, is too bee touched with the feeling of an other bodyes greefe, and too ſuccour euen thoſe that are falne intoo miſerie by their owne default, of a frākharted kyndneſſe which mitigateth rightfull puniſhments, and releaſeth ſomwhat of vttermoſt or extreeme rigour: with which he hath viſited vs, with whiche free incomparable mercie Chryſt hath viſited vs, embraced vs, helped vs, receyued vs intoo fauoure, and accepted vs too lyfe and glorie euerlaſting. Ryſing: This woord is a nowne and not a participle, and it ſignifieth Chryſt the day ſunne of righteouſneſſe ryſing or ſpringing from euerlaſting out of the ſubſtance of the moſt hygh Father, and ſhyning intoo our hartes by his Goſpell, whereby he kindleth a new light of the knowledge of GOD, of ryghteouſneſſe, and of eternall

Bowels of mercie.

What mercie is.

Ryſing or Dayſpring.

lyfe. This exposition is taken out of Malach. 4. And the sunne of righteousenesse shall ryse vppon you that feare my name. Also Zacha. 3. I will bring forth my seruaunt the Rysing. Zach. 6. Behold the man whose name is the Rysing. Esai. 40. Up and bee enlightened O Ierusalem, for thy lyght is come, and the glorie of the Lord is rysen vppon thee. For behold, darknesse shall couer the earth, and clowdes shall couer the people. But the Lord ryseth vntoo thee and the glorie of the Lord shall bee seene in thee.

To giue light.

12 Too giue lyght to them, &c. Chryst is the true lyght whiche lighteneth men walking in the darknesse of ignorance of GOD, of sinne, of death, and of endlesse damnation: that is too wit, by endewing them with the true knowledge of God, true righteousnesse, comfort, lyfe, and glorie euerlasting. For customably in the holy Scripture the woord Lyght signifieth the true knowledge of GOD, comforte, lyfe, deliuerance from death and miserie, and all things that bee of the best sorte. And contrariwyse Darknesse signifyeth ignorance of GOD, sinne, death, and all most sorowfull euilles. Zacharie tooke these woordes of the last Uerse, out of the nynth of Esay: The people that walketh in darknesse hath seene a great lyght. Lyght is rysen vppon them that dwell in the lande of the shadowe of death. Intoo the way of peace. Roman. 5. Being iustifyed by fayth, wee haue peace with GOD through our Lorde Iesus Chryst. Philip. 4. The peace of God whiche passeth all vnderstanding, keepe your hartes.

Light.

Darknesse.

The way of peace

Vppon the day of the Visitation of our Ladye.

The song of Marie. Luke. 1.

MY soule dooth magnifie the Lorde:
And my spirit hath reioyced in GOD my Sauiour.
For he hath regarded the lowlynesse of his handmayden.
For behold from hencefoorth, all generations shall call me blissed.

For hee

For hee that is mightie, hath magnifyed mee: and holy is his name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme. hee hath scattered the proud, in the ymagination of their heartes.

He hath putte downe the mightie from their seate: and hath exalted the humble and meeke.

He hath fylled the hungrye with good things: and the rich he hath sent emptie away.

He remembryng his mercie, hath holpen his seruaunt Israell: as he promysed to our forefathers, Abraham and hys seede for euer.

The disposement.

THis song of Maries perteyneth too the kynd of cases demonstratiue. For it is a Thankesgiuing wherewithall Marie in the person of the whole Church setteth out the benefites of God with prayse vntoo God.

First, for that God loueth, preserueth, and defendeth Marie and the whole Church beyng brought lowe, despysed, and weake, against the wisdome and power of feendes, tyrantes and all enimies.

Secondly, for that he hath sent his sonne Chryste accoryding too the premises made too the Fathers.

There bee of the whole Song ten verses: Whereof the first twoo conteyne the proposition. The next six set out the first benefite, that is too wit, the wonderfull preseruation of the lowly and weake Churche against the wisdome and power of the whole world. And the twoo last set out the second benefite, that is too wit, the sending of Chryst the Redeemer.

My soule dooth magnifie the Lorde. The proposition: I yeeld thankes vntoo God. This dooth Marie garnish with singular lightsomnesse of woordes as it were with an exposition. For too yeeld thankes, is not onely with wagging of the lippes and with woordes: but also with the mynd and the whole hart too acknowledge, confesse, and publishe, that wee haue receyued a benefite at an other mannes hand: and in respect thereof too submit our selues with our whole hart vntoo him, and on our behalfe too obey him & doo him good agein. Thus therefore dooth Marie begin; My soule dooth magnifie the Lord, and

What it is too yeeld thanks.

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and my spirite hath reioyced in God my Sauiour, that is too say: with my whole harte doo I publish this exceedyng great benefite of God, with he hath bestowed in sendyng his Sonne the Sauiour of the Church. Neyther doo I thanke GOD with my lippes only, but with my whole Soule, and with all the motions of my Soule quickened vp by the holy Ghost, couet I to shew the exceeding great gladnesse and thankfulnesse of my harte which triumpheth for ioy, and too set out God my Sauiour, that he may bee magnified, that is, that hee may bee bruted abroade too bee great, and to haue bestowed a singular benefite vppon vs, and bee glorified for so dooing: and that many men which shall bee borne of mee hys lowly handmayd, too the true knowledge of God and of his Sonne our Sauiour, may bee allured too acknowledge hym, and set foorth hys prayses.

For he hath looked vppon the lowlinesse of hys handmayd. For behold, from hencefoorth all Generations shall call mee blissed.

It reckeneth vp the benefites which God graunteth both too Marie priuately, and too the whole Church. I yeeld thanks vntoo GOD that out of all mankynde he hath chosen mee a wretched and despysed Handmayd, too this hygh honour, too bee the mother of his owne sonne our Lorde Iesus Christe our Sauiour: and that he loueth and defendeth the whole humble and despysed Churche, boutsauing eternall saluation vppon it.

The Hebrew Phrase.

First and formost let the Hebrew phrase bee considered, wherein is an ordinarie matter by exchaunge too put the Preterperfect Tense of the Indicatiue mode for the Present Tense, which the Hebrewes vtterly want. Therfore all these speches of the Preterperfect Tense, he hath regarded, the lowlynesse, he hath shewed power with his arme, he hath put downe the mightie from their seates, he hath exalted the humble, &c. are too bee vnderstood of the Present Tense. GOD alwayes regardeth his humble Churche: he preserueth his Church mightily at all times, he putteth downe or casteth downe Tyrants: and he exalteth or lifteth vp the humble and meeke.

Words of sence or perceuerance.

Secondly, woordes of perceyuerance, or woords expressing the senses, among the Hebrewes, signifie not onely the perceyuerance in the mynd or sense, but also the verye motions or affections of the hart, which accompanie such perceyuerance, Gene. 4. The Lorde looked vppon Abel and his offerings, that is too say, he did not only behold Abel and his offerings, but also loued them, allowed them, accepted them

them mercifully, lyked well of him, &c. So likewyse in this place, He looked vppon the lowlynesse of his handmayde, is as much too say, as he not only beholdeth me with his eyes, but also loueth me, regardeth mee, cherisheth mee, helpeth mee, defendeth mee, yea and with exceeding great benefites decketh both mee and also his humble and despysed Church.

Thirdly, the Hebrewes are woont too vtter the Adiectiue and the Substantiue in this wyse, that they put the one of them in the Genitiue case, and the other in any other case, whatsoeuer the manner of speeche requireth: as in this place, Hee hath looked vppon the lowlynesse of his handmaid, is as much too say, as he hath looked vppon his lowly handmayd: that is too say: his handmayd that is brought downe too the ground, vyle, and despised. For lowlynesse in this place importeth not the vertue which otherwyse is called humblenesse, but an abasing of state and vylenesse of condition, such as is the case of an abiect or outcast among men. Turning of the proper Adiectiue into a Substantiue.

For hee that is mightie hath doone great things too mee, and holy is his name. There is no greater or more wonderful worke, than for God too bee conceyued and borne of a Virgine. Too bringe this great & vnspeakable worke of God too passe: Mary declareth hirselfe too bee chosen out of all mankynde, not for any merites, vertues, or holynesse of hir own, but shee acknowledgeth that God only is holy, that is too saye, cleane, pure and voyde of all sinne and blemish, perfectely ryghteous, soothfast and good, who was induced of hys owne incomparable goodnesse and mercie, too sende hys owne well beloued Sonne. Great things.

Hee that is myghtie, that is too say, Almightie God. For the Incarnation of the Sonne of GOD, is one of the cheefest woorkes of Gods almightinesse, which ioyntly toogither with Gods truth, is the foundation of all the Articles of our Fayth. And holy is his name, that is too say, hee him selfe is holy. Myghtye.

And his mercie is from generation to generation to them that feare him. That is too wit, his mercie promised for Christe the Mediatours sake, is perpetuall and set open too all men, and stable and firme at all tymes. God beeing led with singular goodnesse and loue towardes mankynde, receyueth al that resort to him, too fauour and inheritaunce of eternall life: And in this lyfe decketh them with all benefites both bodily and ghostly. Gods stedfast mercy.

Merc

The definition of Mercy.

Mercie properly signifieth the vertue which is touched with the feeling of another bodies greefe, and is sorie that other folkes fare amisse, and vppon probable reason succoureth those that be in distresse, eyther of free goodnesse releasyng somewhat of extreeme rygour (as when GOD pityeth mankynde:) else for ryghtes sake, as when good and giltlesse men are vexed or troubled with wrongfull displeasures.

Nowe, whersoeuer mention is made of Gods mercie in the Psalmes and the Prophetes, alwayes the promise concerning Christe is too bee added, for whose sake GOD is mercifull too vs vnwoorthie persons defyled with much lothsome filthynesse: as in the Psalm. 51. Haue mercie vppon mee O GOD according too thy great mercie, namely which is promysed freely for our Lorde Jesus Christe the Mediatours sake: Psal. 102. The mercie of the Lorde endureth for euer and euer, namely, which is promised for his Sonne the Mediatours sake. Besides this also, mercie is oftentymes vsed in the Prophetes for benefyting or for the dueties of charitie. For al the benefits or dueties of charitie that are doone too our neyghbour, must proceede of true mercie and loue, as in this ordinarie saying: I will haue mercie and not Sacrifice, that is too say: I require the dueties of charitie and well dooing more than Sacrifice.

VVho they bee that feare God.

Too them that feare hym, that is too saye, which acknowledge their owne sinnes and flee vntoo Christ the Mediatour by Fayth, and in the same faith begin new obedience agreeing with the will & woord of GOD. For the feare of God by the fygure Synecdoche comprehendeth the whole seruice of GOD. Yet is not Gods mercye and forgyuenesse of sinnes promised for the woorthynesse of our feare, Fayth, or new obedience: but is gyuen freely for Christes sake only, too him that repenteth and beleeueth, as is sayd more at large in the doctrine of Justification.

Too shewe strength.

Hee hath shewed strength, &c. This is the summe of the next three verses. God preserueth and defendeth his Church agaynst the wisdome, power, and abilitie of the whole woorld. Hath shewed strength, that is too saye, mooth mightily preserue and defend his lowly and weake Church, lyke as hee defended the Israelites mightily at the red Sea, and repressed the Tyrannie of Pharao.

Gods arme.

With his arme, that is to say, by his Sonne. For so is the Sonne named: Exod. 15. Esai. 53. Who hath beleeued our saying, and too whom

whom is the arme of the Lorde reueled? Esai. 40. His arme shall beare rule ouer all.

The proud. Hee hath scattered the proud in the imagination of their hartes, as the Pharaoes, who by their owne wisdome went about too oppresse the people of Israel. Exo. 1. 2. 14. &c. As the purposes of Diocletian a most suttle and cruell Prince, who entended too haue destroyed the Church, as he disappoynted the counsel of Achitophell. 2. Reg. 1. So also now of late yeeres hee hath disappoynted very many suttle practises of the Pope and his Prelates that endeuoured to haue wyped out the Church.

Putting downe of the mighty. Hee putteth downe the myghtie from their seates, that is to say, Tyrannes which trust in their owne power and wealth, and specially which are persecuters of the Church, the dooth God cast downe headlong frō the hyghest top of their souereintie into dreadfull calamities: As for example, Apries King of Egypt who boasted that no body eyther of the Gods or of men was able to bereeue him of his kyngdome, was afterward strangled. Nabuchodonosor who held the kingdome of Babilon, (the largest and mightiest empyre of the world,) when hee waxed proud and stately, was depryued not only of his kingdome, but also of his reason. Iulian the regenerate beeing wounded & casting vp his blood with his owne hād, cried out, thou hast ouercome ô Galileā.

Exalting of the lowly. Hath exalted the lowly, that is to say, such as were cast down to the ground, miserable, and despised persons, like as hee lifted vp Moyses out of pryson to the Lordship of the kingdome of Egipt Hee remoued Dauid out of his shepehardes cotage into the throne of the kingdome of Israell. Hee made Daniel & his fellowes rulers of Prouinces in the kingdome of Persia, and Chaldey. He maried Hester the prisoner to the most puissant king Assuerus. So also God lifted vp the base and wretched handmayd Mary to this most high honour, that shee became the Mother of the Sonne of God.

Filling of the hungry. He hath filled the hungry with good things, according to the saying of the. 33. Psal. The riche haue wanted and bin a hungred, but they that feare the Lord shall want nothing. Dyels let it bee applyed too the consciences that are made afrayd at the beholding of their sinnes, and which thirst and hunger after the righteousnesse of Christ. These shall bee refreshed with healthfull comfort, and filled with euerlasting good things. But the riche or such as trust in their owne ryghteousnesse and holynesse, shall bee shaken of.

The

The ix. and x. verses.

HEe remembring hys mercy, hath hylde vp Israell his Child, as hee spake too our forefathers Abraham and hys seede for euer.

The second and cheefe part of this song, in which shee gyueth thankes for the sending of Christ, according too the promises made too the Fathers. Nowe to the enlightening of these two verses, may be referred al the promises & Sermons concerning Christe which are written by Moyses in Gen. 3, 12, 22, 26, 28. 49. in Deu. 18. & by the rest of the Prophetes: & also al the whole doctrine of the Gospell concerning the person and benefites of Christ. At this tyme I will but open the wooydes after the ryder of Grammer.

He remembring his mercy, namely which hee promised for Christ the Mediatours sake. For this is the whole summe of the Gospel, that God of his free mercy for Christes sake, holdeth vp men that are falling into endlesse destruction: that is to say, deliuereth them from sinne and death, and giueth them euerlasting saluation.

To hold vp. Hath hyld vp Israell his seruaunt, It is a figure of Grammer called Apposition. God hath hilde vp Israell his seruaunt, that is too say: God of his exceeding goodnesse and free loue, pitying hys people Israell, that is too say, the whole Church which was lyke too fall into euerlasting destruction: sent his Sonne the redeemer too succour vs, falne into sinne and death, and too deliuer vs from the Kyngdome of Sathan and death, and to restore vs righteousnes and euerlasting lyfe: Hath hilde vp. In the Greeke, the wooyd antilabeto is the Aoriste of the meane voyce of the verbe antilambano, which properly signifieth, to catch hold of one that is falling, by thrusting out his hand, and to stay him, and too succour him, and help him, that hee may scape safe and harmeleese out of the daunger.

Israell. Israell is the proper name of the Patriarke Iacob, gyuen him by the Sonne of God in wrestling with him. Genes. 32. It is an ordinarie thing among the Hebrewes too terme the offspryng by the names of the stocke or auncetors from which they come. So hee calleth the people of Israell by the name of their founder, that is to wit of Israell or Iacob, from whom all the Israelites or Iewes issued. And bicause the promise concerning Christe was betaken cheefely too the people of Israell, (among whome was alwayes the seate of the Church) for the

the same cause, the name of Israell is oftentimes amõg the Prophetes taken for the whole Churche gathered of the Iewes and the Gentiles togither. And this phrase of the Prophetes doth Marie keepe in this place.

His child, whom he embraceth with fatherly loue as his sonne, and which people is the child or sonne, and seruaunt of God chosen out of whole mankind, to serue God, and to say and do things acceptable to GOD. Child.

As he spake to our Fathers, Abraham & his seede for euer.

This last part for euer, would bee ioyned to the first part of the next verse before, which is, he remembring his mercy for euer: that is to say, his euerlasting mercy, or his mercy which he hath promised to performe euermore towards all those that flee vnto Christ, as is sayd Psal. 103.

The mercy of the Lorde is for euer and euer vppon them that feare him.

The promises concerning Christ the defender and deliuerer of the people of Israell or of the Church, were deliuered first too Adam and Eue in Paradise Gen. 3. Secondly to Abraham. Gen. 12. 22. 15. 17, &c. Next to his seede or offspring Isaac. Gen. 26. Then to Iacob, Gen. 28. and 49. Afterward to Moyses. Deut. 18. And specially to king Dauid, 2. Reg. 7. and 23. and 1. Paral. 17. To whom the promises were made.

I hope that this breefe disposement of Maries song and the grammaticall exposition of the woordes thereof, will not bee misliked of those that bee well minded.

The Epistle vppon the feast day of Sainct Iames.

¶ *The Epistle. Rom. viii.*

FOr wee knowe that all things worke for the best vnto them that loue God, which also are called of purpose. For those which he knew before, he also ordeyned before that they should be like fashioned vnto the shape of his sonne, that he might bee the first begotten sonne among many brethren Moreouer whom he appointed before, them also hath he called And

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which he called, them also he iustified, and which he iustified, them he also glorified. What shall wee then say to these things? yf God be on our side, who can bee ageynst vs? which spared not his own sonne, but gaue him for vs all: how shall he not with him giue vs all things also? Who shall lay any thing too the charge of gods chosen? it is God that iustifieth: who then shall condéne? It is Christ whiche is dead, yea rather which is risen ageine, which is also on the right hand of God, and maketh intercession for vs. Who shall separate vs from the loue of God? shall tribularion? or anguish? or persecution? eyther hunger? eyther nakednesse? eyther perill? eyther sword? as it is written: For thy sake are wee killed all day long, and are counted as shepe apointed to be slayne. Neuertheless, in all these things wee ouercome strongly, thorow his help that loued vs. For Iam sure that neyther death, neyther Aungels, nor rule, neyther power, neyther things present, neyther things to come, neither high, neither lowe, neyther any other creature shall bee able to depart vs from the loue of God, which is in Christ Iesu our Lord.

The disposement.

This Epistle is persuasiue. And the state or proposition principal thereof is, a comforte of the Churche subiect to the crosse in this lyfe. The places of the comfortings, or the cheef argumentes are foure.

Afflictions are healthfull.

1 Of the finall cause or the end and issue of afflictions.

What things so euer are good, and healthful to the godlie, ought to bee suffered with a quiet minde and with a certeyne gladnesse.

Afflictions and miseries are good and healthfull to the godly, and there shall assuredly follow deliueraunce and a most ioyfull issue in the euerlasting life: (for this is the meaning of the sayd sayng, all things woorke for the best too the profit of them that loue God: that is to say, all afflictions turne to the profite of them that loue God, or of the godly, as it is sayde Psal. 119. It is good for mee O Lorde that thou hast afflicted mee.

Ergo afflictions are too bee suffered by the godly, paciently, and with a certeine gladnesse.

For the manifestation of the second part of this argument, let the ten

ten endes or commodities of afflictions bee borowed hither, out of the place that concerneth the crosse and calamities.

Plato. 2. de. ci.

And let yong men beare well in minde this saying of Plato, which douteles he tooke out of the Church of the holy fathers.

Thus must we thinke of a godly man, that whither hee liue in pouertie, orbee turmoyled with death or other aduersities: these things shall doo him good eyther alyue or dead. For God neuer neglecteth him that hath his hart full bent too liue righteously, and earnestly followeth vertue, that he may (as much as is possible for man) become like and conformable vntoo God.

The second Argument is taken of the example of the sonne of God.

Whomsoeuer God hath foreknowen and forechosen tolyfe and glorie euerlasting, must of necessitie become like to the Image of the sonne of God.

But the sonne was fayne first to suffer and to bee crucified, and afterward to bee glorified:

Ergo also the Church and all the godly shall bee glorified by tribulation and affliction.

The third argument is of the efficient cause, or of the will of God.

All godly persons must reuerently obey the order of Gods wisdome and righteousnesse.

But God by his wisdome hath apointed this order, that all they that are chosen to eternall life, should first be called, secondly iustified, then distressed with tribulation and affliction, and lastly bee adorned with ioy and glorie euerlasting:

Ergo it behoueth vs to obey this order reuerently.

The fourth argument is of the forcing cause, and of Gods helpe.

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The louingnesse and fatherly good wil of God towards vs, is to bee preferred before all sorowes, miseries and temptacions.

God assuredly beareth vs good will, and is on our side, he loueth, helpeth, defendeth, and saueth vs for his sonnes sake.

Ergo the sorrowes and miseries that are layd vppon vs by God our Father, are to be abidden patiently.

Now forasmuch as there bee two terrible obiections that assault the *minor* of this argument: Paule dispoueth them in few woordes.

First.

Obiection. None that bee defiled with sinnes are beloued of God.

Wee are defiled with sinnes, and giltie of Gods wrath and endlesse damnation:

Ergo wee are not beloued of God.

Answer. Paule answereth first to the *maior* or first propositiõ, thus: That none which are defiled with sinne (that is to wit, whiche repent not, and flee not by fayth to the Sonne of God the Mediator, that was deliuered for vs,) are beloued of God.

And to the *minor* or second part of the argument, he answereth thus. Wee are in deede giltie of Gods wrath and euerlasting damnation, as in respect of our owne vncleanesse and vnworthinesse: but in as much as wee acknowledge and bewayle our sinnes, and by fayth doo flee to the sonne of God the Mediator, who dyed and rose ageyn for vs, and maketh intercession for vs at the right hand of God: wee are beloued of God, and wee are iustified, defended and saued for the sonnes sake, who was put to death and raysed ageyne for vs. Vppon this sonne sitting at the right hand of the Father, and making intercession for vs, and not vpon our owne sinnes, let vs fasten the eyes of our minde.

The second obiection.

Obiection. Reason would that they should bee well at ease, which are beloued of God, for no man dooth harme to those whom he loueth.

Wee Christians in this lyfe are of all men most most miserable, oppressed with afflictions, anguish, hunger, and nakednesse, and wee are slayne all the day long, &c.

Ergo wee are not beloued of God.

Answer. I answer first to the *maior*. The godly ought in deede to bee well at ease, howbeit after that order and manner which the wisdome of God

God hath vttered in the Gospell. The Godly must bee made lyke too the Image of GODS Sonne. They must suffer and dye, and so enter intoo glorie as hee dyd. ii. GOD myndeth not too endue the Godly with the short and shadowish benefites of this lyfe, but wyth euerlasting rewardes. iii. These calamities are not a token of Gods wrath or hatred towardes vs, but rather of his Fatherly good wyll, according to this saying: Whom the Lord loueth, hym he chastiseth, and hee scourgeth euery Sonne whom hee receyueth. Hyther may the ten commodities of persecution and afflictions be referred.

And too the Minor I aunswere: Wee Christians are in deede most full of miseries (but it is but the turning of a hand,) bicause sinne sticketh still in vs, which must bee doone awaye by affliction and death. Howbeit in the meane while, (euen in the very afflictions) wee finde Gods presence and helpe, and woonderful deliuerances, and we are strengthened by the holy Ghost, so as wee maye assure our selues that no afflictions can pluck vs away from Gods louingnesse, wherwith hee loueth vs for his Sonne our Lorde Iesus Christes sake: according to this saying, Iohn. 10. No man shall pull my sheepe out of my handes.

Hitherto I haue shewed the state of the Epistle, and set out the argumentes after the order of Logicke.

And I dare auouche that there is no one part of the sermons of the Prophetes and Apostles, that in so fewe woordes conteyneth larger wisdome, moe places of Christian doctrine, more effectuall comfort in sorowes and calamities, more vehement motions, more force of persuasion percing into mens myndes, and more notable figures and ornamentes of Rhetoricke, than dooth this Epistle, which is woont too bee read in the Church at this day. And therefore, I will briefly picke out the rest of the places of doctrine, whereof there be testimonies in this Epistle.

Places of doctrine conteyned in this Epistle.

1 Of the causes why the church before the rest of mankind should be vnder the crosse, and of true comfortes to be set agaynst it.

2 Of Gods predestination which is Gods eternall purpose or decree of chosing his Church out of all mankind of such as are called into that company by mercy for his sonnes sake: and so of euery one seuerally that shall continue in the fayth to their departing out of this lyfe.

3 Of the Churche and of the wonderfull gathering, preseruation,

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gouernment, and Glorification of the Churche.

4 This saying, Whom he hath chosen, them also hath hee called, conteyneth a most sweete and comfortable doctrine, namely, that there is no where any election too euerlasting Saluation but in the companie of them that bee called, that is too say, whych heare Christes Gospell. And that GOD in deede worketh effectually in the visible congregation of this called church, imparting righteousnesse, and glorie euerlastyng vnto men. Therefore let vs not seeke for Gods chosen or for his Church among Turkes, Heathenfolkes, & others that are ignorant of the Gospell.

5 Of the benefites of the Sonne of GOD which was gyuen for vs.

6 Of mans iustification before God, which is the absolution of the sinfull man from the accusation of the lawe and from endlesse damnation: and the imputation of rychteousnesse, wherethrough (for Chryst the mediators sake who dyed and is rysen ageine and maketh intercession for vs,) he is accepted for righteous by the free mercy of God, and receiued to life and glorie euerlasting.

7 Of the kingdome of Christ sitting at the right hand of God, or reigning in equall power with the eternall Father.

8 Of the Priesthoode of Christ, pacifying the Father with his sacrifice and intercession.

9 Of the stedfastnesse of election and of the certeyntie of fayth that leaneth vnto Gods louingnesse to vs wardes, and beleeueth that both the whole church is preserued by God against the furiousnesse of feendes and vngodly folke, and also that euery godly person that continueth in faith shall be saued.

Concerning these nyne places, let the full exposition bee taken out of the writings that conteyn the summe of the doctrine. Moreouer let the studious consider eche seuerall woord, the vehemencies, the phrases, and the notable ornamentes of figures: as first the Gradation of four steps. 2. the Homoioteleuts. 3. the Homoioptots. 4. the rise interrogations. 5. the subiections. 6. the often Antitheses. 7. the streines beginning all wyth one woorde. 8. the heaping vp of things. 9. the Iscolies and similitudes, &c.

Vppon

Vppon the feast day of S. Mathew the Apostle and Euangelist.

¶ *The Epistle. Ephes. iiii.*



NTo euery one of vs is giuen grace according to the measure of the gyft of Christ. Wherfore he saith: He is gone vp on high, & hath led captiuitie captiue, and hath giuen giftes vnto men. That he ascended, what meaneth it, but that he also descended first intoo the lowest partes of the earth? He that descended is euē the same also that ascended vp, euen aboue al Heauens, to fulfill all things. And the very same, made some Apostles, some Prophets, some Euangelistes, some Shepeherdes, and some Teachers: that the Saincts myght haue all things necessary to worke and Minister withall, too the edifying of the body of Christ, tyll wee euery one (in the vnitie of faith, and knowlegde of the Sonne of God) growe vp vntoo a perfect man, after the measure of age of the fulnesse of Christ.

The disposement.

IT is of that kind that is instructiue. For it is a doctrine of the ministerie of the Gospel, and of the Teachers or Ministers of the Gospell. The chiefe partes thereof are three, applyed to places of Instruction.

1 The efficient cause from whence springeth the ministerie of the Gospell, and by which it is preserued, is the Sonne of God our Lord Iesus Christ, who is ascended into Heauen, and reigneth at the right hand of the Father, that he may giue giftes to men. The efficient cause of the ministerie.

2 The speciall or particular kindes or degrees of Ministers of the Gospell. i. Apostles. ii. Prophetes. iii. Euangelistes. iiii. Shepeherdes, and v. Teachers or instructers of yong beginners. Degrees of Ministers.

3 The finall cause for which the Ministerie of the Gospell is ordeyned, and for which it is mayntayned, is that the true knowledge of GOD, and the true and vncorrupte Doctrine of the Gospell might bee continued and spred abroade among men. And that there maye The finall cause of the Ministerie.

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from time to tyme bee gathered a Churche that rightly acknowledgeth, worshippeth, and glorifieth God euerlastingly. And these are the chiefe benefites of this Epistle.

And herewithall let other of the notabler places be obserued.

1 Of the diuersitie of giftes in the Churche, which Christ distributeth to eche seueral person, according as he thinketh good, that they maye bee employed too further the common profite of the whole Churche.

2 A description of the triumphe of Christe the conquerour, leadyng prisoner the prisonership of sinne, death and the Diuell, and ascending intoo heauen, and reigning at the right hand of the father.

3 A witnesse of the two natures in Christ, cuppled by personall vnion, to be set against Arius, Nestorius, and Eutyches.

4 A witnesse of the almightinesse and euery where beyng of Christ.

5 Of the ministration of the gospel, and of the sending of teachers and renuers of the doctrine.

I wil at another tyme speake more at large of the other partes of the Epistle which conteyne most ample doctrine. But at this tyme I will briefly ouerrun onely one place, concerning the ministerie of the Gospell, whych peculiarly perteyneth too the glorie of this dayes feast.

Why God gathereth a church and appoynteth ministers.

God created men to the intent he may gather himselfe a Churche out of mankynde too acknowledge him and set foorth his prayse: and that God agayne on the other syde may communicate himselfe too those that acknowledge hym. And to the intent he myght be knowen, hee hath of hys exceeding great goodnesse disclosed himselfe to mankynde, by delyuering him a certeyne doctrine of the Lawe and the Gospell, concerning his sonne our Lord Iesus Christ, whom he hath set foorth too bee a mediatour and redeemer, too the ende that men being receyued for his sake, myght be endued with godly lyght, wisedome, ryghteousnesse, and eternall lyfe. For although God could without meane haue conuerted men vntoo him, and couldo garnishe them with hys lyght and glorie: yet notwithstanding, of his woonderfull wisedome he hath appointed this order, to the intent that men in this lyfe myght through the doctryne of the Lawe bee styrred vp to acknowledge their sinnes, and too repent them earnestly for the same:

same: and by the Gospel conceyue Fayth, wherethrough they may in their extreeme griefes flee vnto the Sonne of God our Lorde Iesus Christ, who dyed and rose againe for vs, and for his sake obteyne forgiuenesse of sinnes, ryghteousnes, & the inheritãce of euerlasting life. Wherefore to the intent this doctrine of the lawe and the gospell, (by which only and not any otherwise God hath determined to cõuert mẽ vnto him, and to gather an euerlasting church too himselfe) might bee continually knowne and spread abroade among mankinde: GOD of his vnmeasurable goodnesse hath ordeined the ministerie of publike teachyng and preaching his doctrine, and hath appoynted certayne persons to teache, partly by himselfe without meanes, and partly by his Church. And the Sonne of God himselfe was the first preacher or minister of the Gospell in Paradise, vttering the wonderfull promise concerning the seede, by which our first parentes were receyued into fauour: Afterward hee rayled vp Patriarkes and Prophets, and by his power in them mayntained the ministration of hys doctrine ageinst the furiousnes of feendes and tyrants. At length taking mans nature vpon him, he hymselfe preached visiblie vpon earth, & wrought miracles. And as soone as he was risen from death, he sent his Apostles saincte Mathew and the rest, too spreade this doctrine abroade thrugh the whole world. By these were others called to bee teachers and ministers of the Churche, and so from thencefoorth by continuall succession, vntoo our times, the ministerie of the Gospel hath bin preserued and mainteined by the infinite goodnesse & power of the sonne of God. And therefore sayth Paul in this place: And the very Sonne of God our Lorde Iesus Christ, hath gyuen some Apostles, that is too say, ministers called and sent immediatly by Christ himselfe, too teache the Gospell euery where, hauing assuredness that they doo not erre. To the doctrine of these must wee certainly giue credit, as to the voyce of God sounding from heauen.

The first preacher of the Gospell.

Apostles.

Some Prophetes, that is to say, teachers or interpreters of the scriptures written by the Prophetes and Apostles furnished with singular giftes, for the setting vp ageine of the doctrine heretofore darkened and decayed, such as were Austin, Luther, and others.

Prophetes.

Some Euangelists, that is to say, ministers that teach the Gospell receyued of the Apostles, and sette vp Churches in mo places, as Tymothie. 2. Tim. 4.

Euangelistes or Gospellers.

Some shepheardes, that is too saye, ministers called, not im-

Shepherdes.

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mediatly of God, but by men, to teache the Gospel, to minister the Sacraments, and to rule some one church, in some certayne place. These dothe Paule call Elders and Bishops, who when they slep aside from the rule of the Apostles doctrine, do erre and fall.

Teachers. And some teachers, which in the churche, in schooles, or in mens houses do teache the true doctrine of God, but minister not the Sacramentes.

To the building vp of the Sainctes into the woorke of the ministerie, that is to say, that the holy church may be builded vp by the ministerie of the Gospel, and that men which are drawen away from God, may be lynked to GOD agayne.

Christes body. To the building vp of the body of Christ, that is to say, that the Church which is Christes body, may be buylded, that is to say, that out of mankinde there may bee gathered a congregation of men, that rightly acknowledge and prayse God, and his Sonne our Lorde Iesus Christ, and become heires of the euerlasting lyfe.

Till we come into the vnitie of fayth and of the knowledge of Gods Sonne, that is to say, vntill we all come to one fayth, whiche is the acknowledgment of the Sonne of God.

A perfect man. Into a perfect man, after the measure of age of the fulnesse of Christ, that is to say, vntill fayth which at the beginning is small, babish and weake, may by little and little grow and become strong, manly, and fulfome or perfect. For he taketh a similitude of the age of men, whervnto he compareth the encreasments of Fayth.

Children. That we may be no longer children, wauering and caryed about with euery winde of doctrine, that is to say, that the one true and vncorrupt doctrine of the Gospel may be preserued among men, the losse wherof maketh infinite errours to creepe in, as it is to be seene among the Heathen folke and the Papistes. And Paule vseth lightsome metaphors. First of the childish age which is vnconstant, and easy to be bowed and chaunged. 2. Of a ship floting on the waues. and 3. of a reed, which yeldeth to euery blast of wynd.

Loudnesse, and craftinesse. In the leudnesse of men, and craftinesse wherby they hem vs in with errour, That is too say, by the sleights and wiles of men wherwith they compasse vs to deceiue vs.

Truth. But let vs folow the truth in loue, and in in all thinges let vs grow into him that is the head, euen Christ, that is to say, We that be godly teachers, let vs with agreable endeuour spreade

abroade

abroade the true doctrine of the Gospell, and by our ministration knit agayne vnto our one head Christ, all men that be pulled away from God.

In whome all the body is coupled and knit togither in euery ioynt by the ministration, according too the operation as euery parte hath his measure, and encreaseth the body to the edifiyng of it selfe in loue, that is to say: Like as in mans body, the power or spirite of lyfe spreadeth from the head into the rest of the members, knitte togither by ioyntes, that they may execute theyr propre seruices or offices, according too the operation that is giuen too eche seueral limbe, whiche serue too the encrease, perfection, and welfare of the whole body: Euen so in the Church gathered togither by the ministerie of the Gospell, all the members of the Churche being knyt to Christe the head by ioyntes (that is to say, by the ministers of the Gospel) doo vndertake sundry seruices and dueties, according as Christe hath giuen to euery of them conuenient power and ableneſſe: woorking in suche wise, that the bodye of the Churche maye growe and be buylded in loue, wherethrough eche seuerall member serueth, not to the welfare of it selfe alone, but to the welfare of the whole body. The knitting of the heade and the body togyther.

Concerning the life and doings of the Apostle Matthewe, there are few things left in any stories of credit. His fathers name was Alphey, which word in the Hebrue is as much to say, as a lieutenant of men of armes, or a captayne of a thousande Souldiours. His owne name Matthath signifieth a present or gyfte: in Greeke, Theodoros, that is to saye, Gods gyfte, or giuen of GOD. Before his conuersion he was a Publicane that gathered the common customes and reuenues of the people of Rome, which he had hyred at a certaine Rente, and wrested as muche as he coulde from their subiectes. The storie of this callyng, and the notable sermon of Christ whiche he made in Mathewes house, may be knowen by reading the Gospell of this day. It is written of hym, that after Christes resurrection he preached about tenne yeeres in Iurie, and afterwarde taught the Gospell more then twentie yeeres in Ethiope, and there founded Churches, whiche (as it is certainly knowen) doo flourish at this day vnder the Empyre of the most puissant kyng, whom wee call Prester Iohn. Of the Apostle S. Mathew.

Vpon

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Vppon the feaſt day of Sainct Michaell the Archangell.

¶ *The Epiſtle Apocalips. xij.*



ND there was a great battaile in heauē, Michael & his Angels fought with the Dragon, & the dragon fought with his Angels, and preuayled not, neither was their place found any more in heauen. And the great Dragō that old Serpent, called the deuil & ſathanas, was caſt out which deceiueth al the world. And hee was caſt into the earth, and his Angels were caſt out alſo. And I heard a loude voyce, ſaying: In Heauen is now made Saluation and ſtrength, and the kingdome of our God, and the power of his Chriſte. For the accuſer of our brethren is caſt down, which accuſed them before God day and nighte. And they ouercame hym by the blood of the Lambe, and by the word of their teſtimony, and they loued not their lyues vntoo the Death.

The diſpoſement of a ſermon concerning the holy Angels.

AS this daye the Church haloweth the feaſt of the holy Angels, too the intent the Godly may conſider this exceding great and wonderfull benefite of God, that hee hath appoynted vs Angels too garde vs, and yeeld him thanks for it, and pray vnto him that the Son of God himſelfe will defend them agaynſt the Deuils aſſaultes and ſecret traines, by the watch and warde of his holy Angels. Now that this benefite of God may be the rightlier acknowledged, I will breefly expound the doctrine concerning Angels, which ſhal bee compyled in three places.

1 What Angels bee.
2 What is the office or duetie of the holy Angels.
3 Of the euill Angels or Feendes.

First, What an Angel is.

Angeli nome
nō ſignificat

THE word Angell is a Greeke word, & ſignifieth a meſſenger. Like as Sophocles ſayth: No man rewardeth an Angell (that is to ſay a meſſen-

a messenger) that bringeth ill tydings. And Homer in the. 15. booke of his *Iliades*, This also is good, when the Angell (that is too say the messenger) is a wise and politike person. Theruppon is the woord Euangelion, that is too say, good and glad tydings, which wee call the Gospell. And the sonne of God himselfe is diuers times called an Angell by Iames and Malachie, and in others places, by reason of his office for that he is the eternall fathers messenger, or Ambassador which sheweth men the Gospel of glad tidings, or the secrete will of God concerning forgiuenesse of sinnes for Chrystes sake, according as he himself sayth: This is the wil of the father that sent mee, that euery one which seeth the sonne and beleeueth in him, should haue euerlasting life, and I will raise him vp at the last day.

xpns votatz angelus.

But when it is spoken of the Angelicall natures or substances, let this descriptiō surhe as it is, bee had in sight. An Angell is a spiritual or bodilesse substance, createb by GOD after his owne image, that is too say, vnderstanding, free, and ryghteous, (which is not a parte of another nature, lyke as the soule is part of a man and is immortall) ordeined of God too set out his prayse or too sing glorie too God on hygh, and too bee a seruaunt too the Churche, and a keeper of the godly vppon earth. This Description may bee set out and confirmed vp adding testimonies of the Scripture. That there bee Angels, the sayings of GOD, of Chryst, of the Prophets, and of the Apostles, and the Storyes bothe of the Byble & also of later tymes doo testifie. That they are spiritual substances, and not bodily masses compacted of the Elementes, it is euident in the hundred and third Psalme: Which makest thine Angels spirites. And in the twentie and foure of Luke: A spirit hath no flesh and bones.

The definition of an Angell.

1 spūt angeli

2 spūs fac' sp

After what manner Angels were created, it is not certeinely expressed. But the common opinion is that all the Angels were created togither the first day, and set in the heauen of heauens. That they were created after the image of God, Chryst witnesseth. Iohn. 8. And he abode not in the truthe. Then were the Angels created, too the entent they should bee endued with true rygteousnesse and holynesse. They are immortall bycause they alwayes behold the face of the Father.

The creation of Angels.

Concerning their Office or charge I will speake afterwarde. The multitude of Angels is infinite, as it is sayd in the seuenth of Daniell, Thousandes of thousands ministred vntoo him. Dyonisius distinguisheth them

The degrees of Angels.

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cheth them intoo nyne degrees: Cherubin, Thrones, Dominations, Principals, Potestates, Uertues, Archangels and Angels. These names are taken out of the sixth of Esay, and Collossians the first, and Ephesians the first, and first of Peter the third Chapter, & also in the hundred and third Psalme. Seraphin, signifyeth burning, Cherubin cōmeth of Rubih which word signifieth a litle boy. And therupon they thinke that the Angels appearing with face fullsome, fresh, liuely, & cheerefull, (suche as Childrens faces are woont too bee,) are called Cherubin.

Seraphim.
Cherubim.

Names of certeine Angels.

In the Scriptures there are the names but of fyue Angels expressed: Michael, that is too say, who is lyke too God. Gabriel, that is, too say, the strength of God, or the Gyant of God. Raphael, that is too say, the Phisition of God. Vriel, that is too say, the lyght of GOD. Hieramael, the mercy of God. But wee will let this geere alone, and entreat of a more profytable Doctrine, namely of the Office or benefites of the holy Angels.

Offices or duetie of Angels.

The first and principallest Office or duetie of Angels, is to glorifie God the Creator with a thankfull voyce, and with al maner of seruiceablenesse. As in the .xxii. Chapter of S. Lukes Gospell. They syng glory too God on hygh. As the Prophete Esay in his sixth Chapter dooth testify. Holy, holy, holy, Lord God of Sabaoth. Heauen and earth are full of the glory of his Maiestie. Let this song bee breefly expounded, which conteineth a summe of the doctrine concernyng the beeing of God, concerning the three persons, concernyng the holinesse and righteousnesse proper vntoo God, and too bee imparted too vs for the Sonnes sake: and concernyng the Gospell, by which alonely GOD will bee glorifyed, and by which the glory may bee gyuen too God, not only for ryghteousnesse and almightynesse, but also for mercy and soothfastnesse. How bee it, concernyng the benefites of Angels, let the hearers beare in mynde specially these two textes of the Psalme. Psalme thirtie and three: The Angel of the Lord pitcheth his tentes about, or entrencheth those that feare the Lord, and shall deliuer them: which saying is taken out of the .xxxii. of Genesis. Where Iacob beholding the host of angels, named the place Mahannim, that is too say, the camp or host of God. Psalm. 91. He hath gyuen his Angels charge of thee, too keepe thee in all thy wayes.

1. These hath God made keepers of our soules, bodyes, lyfe, name,
2. houses, Children, and substaunce. These chase away the Dyuels

when

when they practyse the destruction of the Churche or of any seuerall person. And doutlesse they fight ageinst the feendes, according as the lesson of this dayes Epistle, and the tenth Chapter of Daniel testifie. 3
And although wee vnderstand not what maner of encounters they bee, yet considering the greatnesse of our daungers, let vs the more earnestly giue thankes too God for these keepers, and gather toogether the sayings and stories of the holy Scripture, and of other writings, to our instruction and comfort. The Angels deliuer Lot out of Sodom. Genes. 19. And an Angell succoureth Agar and Ismael Genes. 21. 16. Angels come vntoo Abraham, & beare Rebecca companie. Genes. 18. 22. 24. and in other places. An Angell deliuereth Jacob out of all perils. Genes. 48. The Angels go before the Israelites, and defend them at their going out of Egipt, and in the wildernesse. An Angell appeareth too Josua. An hoste of Angels defend Elizeus ageinst the Syrians, 4. Reg. 6. Angels make a slaughter in the host of Sennacherib, & deliuer Ezechias, 4. Reg. 19. Esay. 37. An Angell leadeth Peter out of prison. Act. 12. A childe called Cygnæus being in the middes of winter left in a wood ouercouered with snow, was kept and fed the space of full three dayes toogither by the ministerie of an Angell. Simon Grinæus escaped the handes of certeine seriantes by the warning of an Angell: which storie woorthy of remembrance Philip Melancthon recyteth in his exposition of the 10. chapter of Daniel. Cygnæus. Symon Grynæus.

But the benefites of the good Angels will the better bee perceiued, if wee consider the manifold dangers that hang ouer our heads, by meanes of the Diuell.

The third place.

THe Diuell is of the Hebrues named Sathan, that is too say, an enemie or foe. The Greekes call him Diabolos, that is too say a slaunderer. He is a cruel, suttle, mercylesse, and spiteful enimie of God and of all mankind, and specially of Gods church. At the first truly all Angels were created good by God, but some Angels through Pride and Ambition, (wherethrough they sought for a hygher degree of the image of God) fell, and were cast by God intoo endlesse damnation. Now although in this lyke wee bee not able too serche out the cause why God suffereth the euill Angels, which are the Authors of all sin & wickednesse, 1 Satan. Diuell. 2

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wickednesse, seeing he could vtterly destroy them if he listed: yet must wee bothe thinke vppon and also beleeue the things that are reported in the woord of God, Iohn. 8. He was a murtherer from the beginning, & abode not in the truthe. Therfore there is no truthe in him, when he speaketh lyes, he speaketh of his owne. For he is a lier and the father of lying.

3. Sathan a lyer

He is a lyer, and the father of lying, that is too say, he creepeth into mennes mindes false and wicked opinions concerning God, and Epicurish and Academicall doutings, he rapseth vp corruptions of Gods woord: he confirmeth Epicurish blasphemies and al vntruthes in the first and second Table. And this Sathan like an enimie & a Serpent in deede, led Eue and all the whole woorld astray, as it is sayd in the Epistle.

4. Sathan a murtherer.

He is a murtherer, for by his outrageous crueltie and most trayterous craftes, he practyseth mischeefe too our soules, too the lyfe of our bodyes, too our wyues, children, landes, and houses, and finally menaceth destructiō too whole realmes and kingdomes. Ageinst this cruell enemie fighteth our Michael the sonne of God, who came too destroy the woorkes of the Diuell. He being captaine of the holy Angels, casteth the Diuel out of heauē, and out of the heauenly Church. Therfore let vs giue God thanks, that he hath appoynted the Angels too bee our keepers in so great daūger of our soules and bodyes, and of all that euer wee haue. And let vs endeuer by godlynesse and chast behaupour, too reteine them still.

Vppon the feast day of all Saincles,

The Epistle. Apoc. vii.

AFter this I beheld, & lo a great multitude which no man could number of all nations and people, and tongues, stode bēfore the seat, and before the Lambe, clothed with long whyte garments, and palmes in theyr handes, and cryed with a loude voyce, sayng: Saluation bee ascribed too him that sitteth vppon the seat of our God,

our God, and vntoo the Lambe. And all the Angels ſtoode in the compaſſe of the ſeat, and of the elders, and of the foure beaſtes, and fell before the ſeat on their faces, and woorſhipped God, ſaying: Amen. Bliſsing and glory, wiſdome, and thankes, & honour, and power and might, bee vntoo our God for euermore. Amen. And one of the elders anſwered, ſaying vnto mee: What are theſe which are arayed in long white garments? and whence came they? And I ſaid vntoo him: Lord, thou wotteſt. And he ſayde too me: Theſe are they which came out of great tribulation, and made their garments large, and made them white in the bloud of the Lambe: therfore are they in the preſence of the ſeat of God, and ſerue him day and night in his tẽple, and he that ſitteth in the ſeat will dwell among them. They ſhall hunger no more, neyther thirſt, neyther ſhall the ſunne light on them, neyther any heat. For the Lam be which is in the middeſt of the ſeat ſhal feede them, and ſhall leade them vnto fountaines of liuing water, and GOD ſhall wype away all teares from their eyes.

The diſpoſement.

ALl the whole booke of the Apocalyps is a Prophelie concerning the perſecutions and troubles that were too come vppon the chriſten Churche, and wherewithal it ſhould bee diſquieted, partly by Tyrantes, and partly by Heretikes through the inſtinct of the Diuell. And euer now and then there are intermedled comfortes of the Church and of the godly, whom it affirmeth too bee regarded of God, and too bee wonderfully defended by God, and at length too bee rewarded with euerlaſting lyfe and glory.

Too this poynt alſo is the leſſon of this dayes Epiſtle too bee referred, whereof wee will conſider three places in order.

1 A deſcription of the whole Churche both Militant and Triumphant.

2 Of Saincte: who bee Saincte: how they become Saincts: and whither Sainctes may bee prayed vnto.

3 Of the cauſes why the church and the Saincts in this life are oppreſſed with perſecution and troubles: and of the true comforts too bee ſet againſt the ſame.

The first place. Of the Church.

What the church is in generall.

THe Catholike Church is the Communion or fellowship of all Saincts, that is too say, It is the vniuersall multitude of all godly men, liuing in all times and places, which embrace Chrystes gospell, and beleeue in Chryst, and which for his sake are in Gods fauour, and are gouerned by the holy Ghost, and enioy euerlasting lyfe, wisdome, and gladnesse.

Church militant.

The church militant is a companie of men embracing the true doctrine of the gospell, and vsing the Sacraments aright, who in this lyfe though they bee righteous for Chrystes sake through faith and in the fauor of God, yet notwithstãding are not vtterly quite rid of sinne and death, but are faine to keep war, or too fight continually ageinst the outrages of the feends, of the sinful braids of corrupted nature, of heretikes and of tyrants, with faith, prayer, Gods woord, patience, and the rest of the armour which is described in the vi. to the Ephesi. i. Tim. i. Fight a good fight, holding fast faith, and a good conscience.

The Church triumphant.

The church triumphant is a company of holy men, which being conuerted to Chryst in this lyfe, out of all countreys in the world, kept fayth (which is the vanquisher of death, the Diuell and sinne,) euen too the end of their lyfe, and now being set free from all sinne & death, enioy the present sight of God, & of his sonne our Lord Iesus Chryst, and are embraced by God with new and perpetuall lyght, wisdome, ryghteousnesse, lyfe and ioy euerlasting, and on their behalfe ageine do glorifie God. This blissed & triumphãt church dooth Iohn describe in this place, when he sayeth: that an innumerable multitude of Saincts out of al nations, peoples, and tongues, stand before the throne and the Lamb, clad in long white rayment, and bearing braunches of palme in their hands, & crying with a loud voyce, Saluation bee ascribed too him that sitteth vppon the throne of our God, and too the Lambe. These definitions doo properly perteine too the sayd Churche, which is the Church bothe in name and deede. Of which Paul saith i. Tim. iii. The Church is the house of the liuing God, and the piller and seat of truthe.

The true members of the Church.

The members of this true Churche are only the godly & such as are borne a new: and not hipocrytes or persecuters, which pretend the name of the church. Now forasmuch as in this world there bee alwayes some of the vnrenued mingled with the true Church: this is the definition of the visible Church in this world, that is commonly and customably taught.

And

The visible Church is a company of people embracing Christes gospel, and using his Sacraments aryght, in which company there bee alwayes some, which in deede beleeue and are governed by the holy Ghost, and are heires of the euerlasting lyfe: With whome notwithstanding (in the outward conuersation) there are mingled many Hipocrytes, who neuertheless fight not ageinst the true Doctrine of the Gospell, nor defend Idols, as in the. xxii. Chapter of Mathew: Bothe the good and the bad are brought intoo the marriage feast. Of this visible Churche there bee twoo sortes of members. The definition of the visible church.

The lyuely members of the Church are they in whom the holy Ghost hath by the Gospel kindled true knowledge of God, true faith, lyfe, loue, and all other vertues, which appeere in some men more and in some lesse. These are Gods seruaunts whose foreheades the Angel marketh in this Epistle. These are dispersed ouer the whole worlde, and are gathered toogither out of all the Trybes of Israell, and out of all Nations and tongues, that is too wit, out of both Iewes and Gentyles, or out of all mankynde, intoo one euerlasting Church. Lyuely members.

The dead members of this Church or the Hypocrites, are of two sortes. Some agree with the godly in outwarde profession of the Gospell, and defend not outward Idolatrie, but are of honest behauiour. Howbeit, they are not borne a new of the holy Ghost, but are without the true feare of God, and without faith. These are properly called dead members. Other some are openly wicked, maynteyning manifest errours and Idolatrie, and are persecuters of the Churche and of the godly. Although these play the lords vnder tytle of the Churche, yet are they not members of the true Churche, according as Christe sayeth too the Pharisies: You are of the Diuell your father. Dead members.

The whole doctrine concerning the Church may bee diuided intoo these places.

1 Whither there bee any Churche, or whither there bee among mankynd any folke that acknowledge God aryghe, which please God aboue other men, and whiche are heires of euerlasting blisse.

2 What the Church is.

3 The difference betweene the Churche, and the wicked sectes of the Heathen men, of the Turkes, of the Iewes, &c.

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4 The difference betweene the true Church and the Hypocryticall Church, or betweene the quicke and the dead members of the Church.

5 Of the tokens that shewe the true Church, or where the true Church is.

6 Too what thing the Church is tyed: that it is not tyed to the Citie of Rome, or too ordinarye succession of Bishops, but too the only voyce of the Gospell.

7 The difference betweene the Church, and the cyuill gouernement or the kingdome of the Pelacie.

8 Of the Mynisterye and Mynisters of the Gospell and Sacraments, by which things the Church is gathered.

9 Of the gift of expounding holy Scripture.

10 Of the Judgementes of the Church and of generall counselles.

11 Of the crosse and afflictions of the Church.

12 Of the euerlasting glorie of the Church.

The second place. Of Saincts.

The woorde Sainct or Holy.

The woorde Sainct or Holy in generall is contrarie too vnholy, and signifieth dedycated too GOD or too Godly vses. So say wee, a holy Temple, holy Vesselles, that is too say, appoynted too Godly vses.

But peculiarly a sainct or holy person, signifieth a pure or cleane person, and such a one as is voyde of sinne or blemish.

Saincts or Halowes.

And when wee speake of men, they bee Saincts or halowes, which beleeue themselues too bee clensed from the filthynesse of theyr sinnes by the blood of the Sonne of GOD, and are gouerned by the holy Ghoste, who kyndleth newe lyghte, ryghteousnesse and lyfe in them. But Children shall the easyer vnderstand: thys woorde sainct, if they beare in mynd that these woordes, Iust, Righteous, Godly, Holy, Regenerated, New borne, Sainct, Immaculate, Vndefyled, Vnspotted, Blameless, Innocent, Pure, Cleane, Perfecte, betoken in a manner all one thyng.

Wee are in this lyfe ryghteous and Saincte, by imputation of Chrystes righteousnesse or holynesse, & by beginning newe obedience, but wee are not fully and perfectly ryghteous.

When wee speake of God, this woord holy signifieth perfectly cleane

cleane and righteous, and vtterly voyd of all sinne, as Esay.6. Holy, holy, holy, Lorde God of Sabaoth. Leuit. 19. Bee yee holy, bycause I the Lord your God am holy.

When are made holy or sainctes, when by the preaching of the Gospell they are brought too the knowledge of their sinnes, and are hartely sorie that they haue offended God, & by Faith flee vntoo the Sonne of God our Lord Iesus Christ, who dyed and rose ageyn for vs, beleeuing that for his sake their sinnes are forgyuen them, and GOD well pleased with them, and in this Faith beginning new obedience according too all the Commaundementes of God.

That the Saincte are not too be prayed vnto, these argumentes doo proue.

The first.

THou shalt worshippe the Lorde thy God, and hym only shalt thou serue.

The Sainctes are not the Lorde God:
Ergo, they are not too bee prayed vntoo.

The second.

EVery praying too a thing inuisible, attributeth almightynesse too the thing that is prayed vntoo: as that it should bee present in all places, and that it perceyueth the motions of the hartes.

The Saincts are not almightie, nor vnderstanders of mens harts:
Ergo, the Saincts are not too bee prayed vntoo.

The third.

NO inuocatiō, ne no worshipping is to be set vp in the Church, without the expresse woorde and Commaundement of God, without promise, and without example.

Of calling vppon the Saincts there is not too bee found in the whole woorde of GOD, eyther any Commaundement, or promise or Example:

Ergo, praying vntoo Sainctes is in no wyse too bee suffered in the Church.

But too let passe the inuocation of Sainctes, there be six places in the Histories of Sainctes, which may bee handled reuerendly profitably, and lightsomly.

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1 The wonderful purpoſe and exceeding mercie of GOD gathering too himſelfe an euerlaſting Church out of mankynd, and from tyme too tyme rayſing vp wholeſome Teachers and ſetters vp of the Doctrine of the Goſpell, whereby ough true knowledge of God and endleſſe lyfe is begonne.

2 The Doctrine of Sainctes and their teſtimonies concernyng eche Article of our faith. This is the moſt cheefe and profitable place.

3 The miracles of Saincts, which are confirmations of the certeyntie of the Doctrine.

4 The hiſtorie of their lyues and exercyſes of Godlyneſſe.

5 The Vertues of Sainctes too be followed of eche man, accoyding too his roome and calling.

6 The iſſue of their lyfe, or their Death which moſt commonly is martyrdome or a witneſſebearyng of the immortalitie and Iudgement too come.

Vppon the day of S. Andrew the Apoſtle.

¶ *The Epiſtle Romar.* 10.

SAy not in thyne harte, who ſhall aſcende intoo Heauen? that (is euen too fetche Chriſt downe.) Other who ſhall deſcende intoo the deepe? (that is euen too fetch vp Chriſt ageyne from death.) But what ſayeth hee? The woorde is nye thee, euen in thy mouth and in thyne harte. This woord is the woord of Fayth which wee preache. For if thou ſhalt knowledge with thy mouth that IESVS is the Lorde, and ſhalt beleeue with thyne harte, that GOD rayſed hym vp from Death, thou ſhalt bee ſafe. For the beliefe of the hart iuſtifyeth, and too knowledge with the mouth maketh a man ſafe. For the Scripture ſayeth: Who ſoeuer beleeueth on hym, ſhall not bee aſhamed. For there is no difference betweene the Iewe and the Gentyle. For one is Lorde ouer all, which is riche vntoo all that call on hym. For who ſoeuer ſhall call vppon the name of the

of the Lorde, shall bee safe. But howe shall they call on hym on whom they beleeued not? Howe shall they beleeue on hym, of whom they haue not heard? Howe shall they heare without a Preacher? And howe shall they preache, except they bee sent? As it is written: Howe beautyfull are the feete of them which bryng glad tydings of peace, and bryng glad tydings of good thynges? But they haue not all obeyed too the Gospell. For Esayas sayeth: Lorde who hath beleeued our sayings? So then Fayth commeth by hearyng, and hearing commeth by the word of God. But I aske: haue they not heard? No doubte, their sound went out intoo all landes, and their woordes intoo the endes of the world.

The disposement.

IT perteyneth too the kynde of cases that are Instructyue. For it is a Doctrine concernyng the mynistration of the Gospell, by which GOD offereth and imparteth vnto vs the true knowledge of hym selfe, righteousnesse, saluation, and faith too call vpon him: whereby all the benefites of Christe are desired and atteyned. The cheefe places are:

1 God is too bee knowen by his woorde, wherein hee hath disclosed him selfe.

2 Of Gods benefites which hee gyueth and performeth too vs by his word, which benefites are Fayth, inuocation, righteousnesse, and eternall lyfe.

3 Of the sending of Teachers and Mynisters of the Gospell, by whose preaching as by a meane, God worketh in vs too our Saluation.

The first place.

GOD created men to the intent they should acknowledge & glorify the Creatour. Now, forasmuch as no mã can know him aryght but by his teaching: GOD of his infinite goodnesse hath vttered and delyuered his woorde too mankynd, out of which hee may drawe the true knowledge of hys beeing and Heauenly will. For great and sorowfull is the darkenesse of mens myndes without the lyghte of the woord delyuered by God, when they thinke vpon God, & they waue in Epicurish or Academical doubtings, whither ther be a God, what mãner a one he is, whyther he haue the ordering of the world, what is his

Why man was created, & that Gods word is mans lyght.

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will, howe hee is mynded towardes vs, whether hee wyll forgyue vs our sinnes, whether he heare those that call vppõ him, whether there be any paynes of Hell prepared in the bottomlesse pyt after this lyfe for the vngodly and wycked, and whether there remayne euerlasting rewardes in Heauen for the good and Godly, as that woman sayeth in Euripides, O Iupiter what shall I say, eyther that men doo see thee, or that thou hast the glorie in vayne, and that it is but a fable that men talke of Gods: And Seneca in Hippolytus:

Thou art too careleſſe ouer men,
Thou paſſeſt not too help the good,
Or hurt the bad.
Blynd Fortune rules the world at will.
Diſordredly, with heedleſſe hand
Shee ſcattereth giftes, and ſettes moſt ſtore
By baddeſt thinges.
The holy yeelde too curſed luſt,
And crafte dooth reygne in ſtately court.

These doubtyngs concernyng God and hys prouydence and will, which are expreſſed in the sectes of the Philosophers and in Poetries, are sucked out of the very bottomes of mens myndes: agaynſt which, Paule in the begynnyng of this Epiſtle ſetteth this ſaying of Moyſes: Deuter. 30. Say not in thy harte, there is no GOD, bycauſe thou canſt not ſee hym with thyne eyes, or bycauſe thoſe that crye vnto the Lorde are oftentymes forſakē, and the vngodly floriſh and beare the ſway. Bee not an Epycure, eſteeming the thinges too bee but vayne fables, which the Church profeſſeth concernyng God and his Sonne the Mediator our Lord Ieſus Chryſt, and concernyng the lyfe and bliſſed kyngdome of the Godly in the Heauens, & the paynes of the vngodly in the bottomleſſe pyt of Hell: neyther bee thou of that mynde that thou wylt not beleeue ſuch thynges as are reported in the Church concerning Heauen and Hell, vntill thou haue gone vp into the Heauen or downe into the deepe, and behild all things with thine eyes. For theſe Epycuriſh doubtes, doo more furiouſly practyſe to caſt downe GOD out of Heauen, than did the Tytans that made warre ageinſt heauen. But knowe thou that the true God of his incomparable goodneſſe hath delyuered vntoo vs his vndoubted woorde in the wrytings of the Prophetes and Apoſtles, and confirmed it with aſſured teſtimonies of miracles, and hath ordeyned a myniſterie of the

same woorde, whereby alonely GOD may bee knowen and worshipped aright, and fayth, righteousnesse and euerlasting welfare bee obteyned. Knowe thou also that there are none other newe enlyghtenynges or inspirations too bee soughte for besydes this woorde vttered by hymselfe, accordyng as it is sayde heere: The woorde is neere thee in thy mouth. Also, Fayth commeth by hearing the woorde of God, Iohn. 17. I pray for them that shall beleue in mee through theyr preaching.

In the first Chapter of the Actes: Hee shall speake woordes too thee by which thou shalt bee saued, thou and thy house. Rom. 1. The Gospell is the power of God too the Saluation of euery one that beleeueth. Esay 8. Get thee too the Lawe and the Testimonie, and if they speake not according too this woorde, the morning lyght shall not shyne vntoo them. Therefore let euery man perswade hym selfe for a certeyntie, that this is the only true GOD, which hath shewed himselfe in his owne woorde anouched by assured tokens: and that this is the most assured will of GOD towardes vs, which hee hath shewed in his woorde: and that his Sonne our Lorde Iesus Christe is out of all doubte the Mediatour that by his death and resurrection restoreth vs righteousnesse and euerlasting Saluation.

Too denye these things, is as much as to couet too throwe Christ out of Heauen, and too denye that hee is rysen agayne from Death. Nowe, although that Paule may seeme in this place too haue wrested the woordes of Moyses Deuter. 30. too a meaning straunge from the matter that Moyses entreated of: yet the Godly and aduysed reader will soone perceyue that Paule hath rightly and aptly applyed the discourse of Moyses (which concerneth GODS woorde in generall) vntoo the speciall woorde, namely too the Gospell concerning Christe the Mediatour, by whom only the passage is opened for vs, too true knowledge of God, too righteousnesse, and too euerlasting Saluation.

The second place.

THe benefites that God offereth and gyueth vs by his woorde, are these:

The benefites of Gods woord.

1. Fayth.

Fayth, which is the true knowledge of GOD or of Gods beeing and will, reueled in the Lawe and the Gospell, and a hartie desire of Gods grace, of righteousnesse and of eternal saluation, and an affiance assuredly trusting that accordyng too Gods promyse

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beleeue in his Gospell, GOD is well pleased with him, and heareth him when hee prayeth, and admitteth hym for an inheritour of euerlasting Saluation for Christ the Mediatours sake. This faith by which alone wee know GOD and take hold of righteousnesse and eternall Saluation, is conceyued of the only woorde of God when it is heard, read, and thought vppon, by which only the holy Ghoste is worckfull to Saluation, as it is sayd heere: How shall they beleeue that which they haue not heard? and therefore Fayth commeth by hearyng, and hearing by the woord of God. Also, euery one that beleeueth in hym (that is too wit, which beleeueth assuredly that he is in Gods fauour for Christes sake, and reposeth al his whole confidence in hym) shall not bee ashamed, shal not bee disappointed, shall not be subdued by sin and death. For hee leaneth to the sound and vnmouable rocke of the Sonne of God, which all the power of sinne and of the Dyuell is not able to vndermyne or to weaken: as it is sayd Esay. 28. Behold I laye in the foundation of Sion a Cornerstone, tryed, precious, and vnmouable, &c.

2. Prayer.

Prayer, is a parte of fayth or rather the operation of Fayth: which vpon the knowledge of Gods will reuealed in his Gospell concerning the free promise of remission of sinnes and euerlastyng Saluation too bee gyuen too all men for Christes sake, dooth (with most earnest sute and longyng from the bottom of ones harte) desyre GOD too forgyue hym hys sinnes, and too gyue hym euerlasting Saluation accordyng too hys promise. That this praying is a parte of a Justifying Fayth, it is manifest. Neyther must there bee patched vntoo it any condition of fulfylling the Lawe, but forasmuch as the Lawe can not succour vs oppressed with sinne and death, and gyue vs righteousnesse and Saluation: GOD sent his owne Sonne, too the intent that by acknowledging that Messias, and by praying vntoo him, wee myght bee saued. For faythfull prayer is as it were the beggers hand, which dooth not offer God any reward or desertes of woorkes, but onely craueth and receyueth the benefites and Saluation offered by God.

In this place may bee repeted the whole Doctrine concernyng prayer, which is most streightly cuppled and yoked with Fayth, and there is too bee considered the difference betweene true prayer, and heathenish and Popish prayer which beleeueth not, nor is fully perswaded that his prayers are well lyked and heard of GOD, but doubteth

doubteth whyther God bee well pleased with vs, and whyther we be heard and saued. This doubting fighteth openly against faith and true prayer, according as Paule sayeth, howe shall they call vpon hym, vnlesse they beleeue in him.

Righteousnesse of Fayth, (of which hee sayeth, with the hart doo wee beleeue vnto Saluation) is, not our obedience toward the Lawe, (which is still farre from perfection,) whereby those things that the Lawe requireth are throughly and fully performed. But it is a free release ment of sinnes, and an attonement with God, or an accepting of the person that beleeueth the Gospell, too euerlastyng lyfe for the Sonne of GOD the Mediatours sake, who dyed and rose agayn for vs. 3. Righteousnesse of Faith.

And the woorde Saluation signifyeth in manner the selfe same thing, as it is sayd: If thou beleeue in hart that GOD hath rayled him vp from Death, (that is too wit, too delyuer vs from sinne and Death) thou shalt bee saued. For with the harte do men beleeue too righteousnesse, that is too saye, righteousnesse is receyued by true and vnfeyned Fayth, and not by Hypocriticall Fayth. And with the mouth is confession made too Saluation, that is too say, after a man hath righteousnesse and heritage of eternall lyfe, it behoueth him too continue in the Fayth. For although that hee which is iustified by Fayth, be therewithall saued, and becommeth an heyre of eternall lyfe, as it is sayd: Ephe. 2. Yee are saued by grace through Fayth: Abacuk. 2. The righteous lyueth by Fayth: yet if hee continue not in Fayth, hee forgoeth righteousnesse and eternall lyfe. For Fayth is shaken of by sinne agaynst conscience. And the vnfeyned and constant confession of the mouth, is an euident token of Fayth shyning in the harte, as it is sayde in the Psalme: I haue beleeued, and therefore haue I spoken, but I am brought very lowe. Apocal. 2. Be faythfull euen vnto the death, and I will geue thee a crowne of lyfe. 4. Saluation.

The thirde place.

IT is an exceeding great and vnspeakeable benefite of God, that hee hath by allured and euident tokens disclosed himselfe too mankynd, too the intent too gather out of it an euerlasting Church too hymselfe, wherein too bestow the true knowledge of himselfe, true righteousnesse, lyfe and [illegible] for euer more. Nowe GOD gathereth too him selfe this eternall Church, and communicateth these hys The Church is gathered by the woord.

benefites

benefites too the same, by his woorde or by the voyce of hys Gospell sounding in the Ministerie, which for the very same cause GOD ordeyned immediatly in Paradyse, mainteyning it at all tymes since, by rayling vp sound Ministers and Teachers, too preache the woorde of the Lawe and the promise of the Gospell concernyng Chryste in the open face of the worlde, and by their preaching too offer men peace and attonement with God, and all Gods benefites, as it is sayd in Esay. 52. How beautifull are the feete, (of the messengers sent of God,) that bring tydings of peace. For the Ministers of the Gospell must needes be called and sent of God, neyther must any man thrust hymselfe into the Ministerie without lawfull calling, according as it is sayd here, How shall they preache vnlesse they bee sent? And Hebre. 5. No man ought to take the honour vpon him selfe, but hee that is called of God, as Aaron was.

Against intrusion into the Ministerie.

How men bee called into the Ministerie.

Now men bee called of GOD, some immediatly by Gods owne voyce and other some by meanes, that is too wit, by the members of the Church, too which God hath gyuen authoritie and commaundement too seeke out and too choose fyt Ministers, and hee will woorke as effectually by those selfe same persons so chosen by mans voyce, as by the Ministerie of those whom hee hath called hymselfe without meane.

The first preacher or messenger of peace sent of God, was Gods owne Sonne in Paradise, who brought the promise of the seede out of the secret bosom of the Father, & vttered it to the worlde. This Sonne of God from thence forth preserued and mainteyned the Ministerie by his owne power, sent Patriarkes and Prophetes, clad him selfe in the nature of man, and preached visibly, and auouched his Doctrine with testimonie of rayling the dead and other myracles. And at the laste sent forth Apostles and other Disciples into all coastes of the worlde, that many mighte bee allured out of all mankinde too the true knowledge of GOD and the felowshyp of euerlastyng Saluation.

Andrew the Apostle.

One of this number of messengers of peace or sound Ministers of the Gospell, was Andrew the Apostle, whose feast wee halow this day, who was sent of GOD into the countreyes of Tartarie too preache the Gospell there: in which countreye at thys day, doo florish Churches that were planted first by the preachyng and ministerie of S. Andrew. And in the notable Citie of Kyouia by the Ryuer Boristhenes

Boriſthenes there is an Archbiſhoppes Sea, in whiche it is written that S. Andrew preached, and that afterward when he had trauayled ouer Thrace, Macedonie, and Greece, he was crucified at Patris a Citie of Achaya. He was the brother of S. Peter, and was brought to the true knowledge of Chriſt, afore Peter. Iohn. i. vi, and. xii, Mar. i, xiii, Math. iiii.

Upon the feaſt day of S. Thomas the Apoſtle.

¶ The Epiſtle Epheſ. 1.

BLiſſed be God the father of our Lord Ieſus Chriſt, which hath bleſſed vs with all maner of ſpirituall bliſsings in heauenly things by Chriſte: according as he had choſen vs in him before the foundations of the worlde were layd, that wee ſhould bee holy and blameleſſe before him through loue. Who hath ordeyned vs before through Ieſus Chriſte, too bee heyres to himſelfe, according to the good pleaſure of his will, that the glorie of his grace may bee prayſed, wherethrough hee hath made vs accepted in that beloued.

The diſpoſement.

THis Epiſtle is demonſtratiue. And the ſtate or propoſition principall is: I thanke God the Father for his ſingular benefites, which he hath beſtowed vppon vs by his Son, our Lord Ieſus Chriſt.

Heere are reckened vp in order fiue benefites of the Sonne of God.

1. The bleſſing promiſed to Abraham.
2. Election.
3. Holineſſe and innocencie of lyfe.
4. Adoption to bee the ſonnes of God.
5. Grace or acceptation before God for his beloued ſonnes ſake.

The principall place is the doctrine of Iuſtification, the ſumme whereof

whereof may bee put into the ordinarie places of instruction, and so expounded. At this time I will but expound the text which seemeth hard for the somwhat darke phrases of it, too the intent the wordes may bee vnderstood aright by yong beginners.

Blessing. Blissed be God, that is to say, I thanke God or I prayse God: for the word blisse, in the holy Scripture hath cheefly three significations. First it is all one as too wish well too one. And when GOD blisseth, it is as much as too doo well by one. For Gods saying is a dooing, as in Genes. 39. The Lord blissed the Egiptians house for Iosephs sake. Genes. 12. I will blisse them that blisse thee, that is too say, I will doo them good that doo thee good. Prouerb. 10. The blessing of the Lorde maketh folke riche.

Secondly, it signifieth too gyue thankes, too prayse, and too glorifie, as most commonly in the Psalmes: Blisse the Lord O my Soule. I will blisse the Lorde continually. Blissed bee the Lorde GOD of Israell, &c.

Thirdly, in the promise made vntoo Abraham, it comprehendeth all the benefytes that GOD bestoweth vppon hys Church for hys Sonnes sake.

The true God The Father of our Lord Iesus Christ. Consider well this definition of God. The true God is the Father of our Lorde Iesus Christ, who hath blissed vs with all spirituall blissing, &c. Hee nameth heere expressely three persons, which are God the Father, God the Same our Lord Iesus Christ, and God the holy Ghost, who blisseth vs with spirituall blissing.

The spirituall blissing. Which hath blissed vs with all spirituall blissing. Hereuppon followeth the register of Christes benefites, and an exposition of the promyse concernyng Christe, made vntoo Abraham. Genes. 22. In thy seede shal all nations be blissed. This promyse conteyneth eyght notable places, which comprehende a summe of the whole Gospell.

Christes person. 1. First, of Christes person, which shall be the seede of Abraham as concerning the flesh: *Ergo*, hee shall bee a very naturall man. Agayn, hee shall blisse with all Spirituall blissing, he shall delyuer men from sinne, and hee shall endue them with Heauenly good thynges.

Ergo, hee shall bee very God by nature.

Christes benefites. 2. Of Christes benefites, which are comprehended in the worde blissing, which worde Paule vnfoldeth in this place, declaryng that delyue-

delyueraunce from curse of the Lawe: from Gods wrath, from sinne, and from Death: remission of sinnes, attonement with God, the holy Ghoste, true righteousnesse, right too bee the Sonnes of God, and inheritaunce of euerlastyng lyfe, I saye Paule teacheth that all these benefites are conteyned vnder the woorde blissing, in the promyse made too Abraham.

3. The applying of Christes benefites is shewed by Paule, who expoundeth this promyse. Galat. 3. Those that bee of Fayth, are blyssed with the faythfull Abraham.

4. The difference of the Lawe and the Gospell. The Lawe soundeth out thys boyce, Cursed is euery one that contynueth not in all things that are written in the booke of the Lawe.

5. That wee are iustifyed onely by Fayth for Chrystes sake onely. Paule confyrmeth by thys promyse. Galath. 3. Not in seedes as in many, but in thy seede as in one, whiche is Christ.

6. Of the conception and birth of Christ. All that bee begotten of mans seede are accursed: Christe shall bee the blessed seede, and shall blisse all men:

Ergo, hee shall not bee begotten of mans seede.

7. Of originall sinne. All nations must be blessed through Chryst only.

Ergo, all nations were cursed for sinne before.

8. Of the callyng of the Gentiles.

By vnfolding the promis made vnto Abraham intoo these eyght places, the exposition therof becommeth more euident.

Also let the confutation of the dotage of the Iewes bee considered, which interpret this promis, only of a worldly kingdome. Contrariwise Paule teacheth that the blessing is spirituall, and Christes kingdome is spirituall, and not worldly.

In heauenly things by Christ, God hath loden vs with spirituall and heauenly benefites by Christe. As yf hee should haue sayd: not earthly and worldly benefites hath God promised too Abraham and the whole Churche, but heauenly and diuine benefites: that is too wit, election too euerlasting lyfe, adoption to bee the Sonnes of God, forgiuenesse of sinnes, grace, and saluation euerlasting. Heauenly things.

According

Election or predestination.

According as he choſe vs in him, before the foundations of the world were layd.

ii. Of election or predeſtination, which is Gods act, whereby from euerlaſting, of his own mere mercy, for his ſonne our Lord Ieſus Chriſtes ſake, he hath choſen out of mankind too euerlaſting lyfe & ioy, all that in this lyfe beleue in the ſonne of God, & continue in the ſame beleef vnto their death. Let yong folke marke well this definition of Election, and let them know that election (as apperteyning to Gods wil,) is vniuerſall, according as it is plainly ſayd: God will haue al men to bee ſaued. Alſo John. vi. This is the wil of God, that euery one which ſeeth the ſonne and beleeueth in him, ſhould not periſh, but haue life euerlaſting. Then is there no man reiected by fatall deſtinie, but ech man is cauſe of his owne euerlaſting deſtruction.

Blameleſſe.

iii. That wee ſhould bee holy and blameleſſe before him through loue. Thirdly, therefore are wee choſen of God, that wee ſhould bee holy, that is to ſay, cleane, voyde of ſinne, and righteouſe, and that wee ſhould ſerue him in righteouſneſſe and holineſſe all the dayes of our life. But in this lyfe wee are holy by the imputation of Chriſtes holineſſe and righteouſneſſe whiche wee receyue through fayth: and by beginning new obedience and righteouſneſſe, which though it bee imperfect, yet is it acceptable too God for Chriſtes ſake. And he addeth through loue, that is too wit of God to vs wardes. Therfore are wee holy and vnblamable and choſen to eternal lyfe, bycauſe God loueth vs for his ſonnes ſake. i. Johh. iiii. Herein is the loue, not that wee haue loued God, but that he hath loued vs firſte, and hath ſent his Sonne to bee the mercy ſeate for our ſinnes.

Adoption.

Who hath ordeyned vs before through Ieſus Chryſte, to bee heires too himſelfe. The fourth benefite is Adoption in the Sonne of God. For lyke as Chryſte is the ſonne of God in very deede and by Nature: Euen ſo obteyne wee the right of ſonnes by Adoption, & are made the heires of God, and felowheyres of Chryſt. Gal. iiii. i. Johh. vi. Deere beloued, now are wee the ſonnes of God, and it hath not yet appeared what wee ſhall bee. But wee knowe, that as ſoone as that ſhall appeare, wee ſhall bee lyke vnto hym.

Hee hath ordeyned vs before, in himſelfe, or too himſelfe, namely that wee ſhould bee hys owne, and that wee ſhould glorifie him.

According

According to the good pleasure of his will, namely which is re- Gods will.
created in his Gospel: Iohn. 6. This is the will of the Father, that e-
very one which beleueth in the sonne, should not perish, but haue
lyfe euerlastyng. Neyther doo these woordes affirme that the elec-
tion is particular or tyrannicall, but onely they exclude our owne
merites.

Too the prayse of the glorie of his grace, too the intent his glo-
rious infinite grace myght bee prayed, which all men must glorie in,
and set it out with prayse.

Wherethrough hee hath made vs accepted in that beloued.
God of his meere mercy hath taken vs intoo his fauour, for his deere
beloued Sonnes sake.

Let yong folke marke well this shorte and Grammaticall exposi-
tion out of the lesson of the Epistle of this day.

Concernyng the Storie of Sain& Thomas there remaineth litle
in the Euangelistes. Iohn. xiiii. Chryste answereth too Tho-
mas demaundyng hym the waye too the Father. I am the way,
the truth, and the lyfe. No man commeth too the Father
but by mee. A mention is made of Thomas: Mathewe. 10. Thomas the
Luke. 6. Mar. 3. Actes. 1. and specially, Iohn. 20. 21. And after Apostle.
Christes Resurrection, it is written that hee preached the Gospell in *Parthia* and in *Inde*.

Thomas, is as much too say as a Twinne.

FINIS.

All glorie, prayse, and thankes bee
gyuen too God.

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A Table too fynde the Epistles conteyned in this woorke.

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FINIS.

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To the Reader.

FOrasmuch as this present woorke shall come too the handes of all men, as well of the rudest, vnskilfullest, and vnlearnedste sorte, that are vtterly ignorant of the Latine tongue, and of the ryghte vnderstandyng of suche woordes, as are taken out of the Latine intoo Englishe, for the more beautifying of our speeche, and better expressing of our myndes, as too the handes of the skilfull and learned sorte: I haue added a breefe declaration or exposition of certeyne of those woordes vsed in thys my Translation. Wherein as I seeke and wishe the furtherance of the one sorte, (for too read and not vnderstande woulde doo them small pleasure:) so I desyre the fauourable acceptation of the other sorte: whose helpe and ayde I gladly craue too the amendement and gentle interpreting of suche faultes as haue escaped eyther mee in Translating, or the Stacioner in printing.

A.

Academiks, were a certeine Secte of Philosophers, which helde opinion that nothing coulde bee knowne certeynlye. And therefore they doubted of all thinges. The Prince or firste of them was Plato, and they had that name of Academia, which is a woody place about a myle from *Athens*, where Plato taught his Philosophie.

Allegorie, is a continuall Metaphor in the sentence and matter. Looke *Metaphor*.

Antitheſis, is a settyng toogyther or matching of contraries, which gyue lyghte eche vntoo other: as for example, by shewyng lowlynesse, it appeareth the better what is pryde.

Appoſition, is a figure of Grammer, when two woordes of one case come toogyther withdut any Coniunction, importyng bothe one thing: as Christe the Sonne of God.

C.

Celarent, is a kynd of Syllogisme wherein the *maior*, or firste Proposition, and the conclusion are vniuersall negatiue: and the *minor* or second Proposition is vniuersall affirmatyue. As for example:

ample: no Idolater ſhall inherite Heauen: All couetous folke are Idolaters: *Ergo*, no couetous man ſhall inherit Heauen.

D.

Dehortation, is a perſuaſion or counſelling of a man from any thyng that is euill, daungerous, or too bee auoyded.

Dilemma, is a forked kynde of Argument, which on eyther ſyde entrappeth the aduerſarie, chooſe which parte hee will.

Diſtribution, is a figure of Rhetoryke, which conſiſteth in reckenyng vp of partes, particulares, or accidentes of thyngs.

E.

Effect, is that thing which ſpringeth, ryſeth or neceſſarily enſueth of any efficient cauſe. As for example, the Effectes of ſinne are Gods wrath, death, damnation, and all manner of greefes, myſeries, dyſeaſes, aduerſities, puniſhmentes and tormentes as well of body as mynde. For ſinne is the cauſe for which all theſe thinges happen vntoo vs.

Enthymeme, is a forme of Argument, wherein (for ſpeede or for haſt) the firſt or ſecond part of a Syllogiſme is left out, as thus: All vertue is commendable: *Ergo*, Thankfulneſſe is commendable: in which argument, the ſecond Propoſition or *minor*, which is this, Thankfulneſſe is a vertue, is left out. Or as thus: Thankfulneſſe is a vertue: *Ergo*, Thankfulneſſe is commendable. In which example yee ſee that the *maior*, or firſt Propoſition, All vertue is commendable, is left out. And therefore it is called an imperfect Syllogiſme. Looke *Syllogiſme*.

Enthuſiaſtes, are a certeyne kind of Heretykes, which holde opinion that the woorde of GOD lefte in the body of the Bible is not ſufficient too Saluation, nor the rule of mans life: but that men bee taught and gouerned immediatly from God by new inſpirations, reuelations, and Traunces without the woorde. The cheefe champions hereof were Swinkfeeld in *Weſtphalye*, Muncer in *Germanie*, and others of whom Sleydane maketh mention in his booke of Chronicles.

Epicures, are all thoſe that ſet their felicitie in worldly pleaſures, and vtterly denying eyther in woorde or deede, or elſe in both, that there is any God, or that hee hath any regarde of men or of worldly mat-

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cery, and attributing all things to chaunce or fortune. They are so named of one Epicurus a Philosopher of *Athens*, who vpheld that mans cheefe blissednesse consisted in pleasure.

Expolition, is a figure which tarying vppon one matter, dooth polish, decke, and garnish the same diuerse and sundry wayes.

F.

F*Orme*. Is that shape whereby euery thing taketh his name, as, leather shaped and sewed fitly to the proporcion of the foote, is called a shoo.

G.

G*Radation*: Is a figure of Rethoryeke when the sentence ryseth by degrees to the thing that it aymeth at.

H.

H*Omoioptote*, is a figure peculiar to the Latine and Greeke and such other tongues as haue declensions of cases: and it is when there come many woordes of like cases in one sentence or neere one for another.

Homoioteleut. Is a figure when diuers woordes end alyke.

M.

M*Etaphor*, is a figure transferring woordes from their proper and natural signification, to a straunge signification, by reason of some lykelynesse betwixt them. As if a man should saye that one swimmed in wealth, which is properly in water.

Metonymia, is a figure which vnder a terme of lyke importance, implyeth the thing imported: or vnder the signe is conteined the thing signified: or when the circumstaunce of a thing is put for the thyng that is ment, or described by the circumstaunce.

O.

O*Biect*, is that whereon any thing resteth or stayeth, as the obiect of the sight is that thing that the eye seeth or beholdes.

Occupation, is a figure of Rhetorike preuenting obiections that may bee alledged against a mã, and answearing them before they be obiected.

P.

P*Araphrasis*, is an enlargement of the bodie of a matter in woordes and phrases only, without expounding or opening of the text.

S.

Stoiks, were a Sect of Philoſophers, the cheefe whereof was Zeno, who among other thinges helde opinion that all thinges were ruled by deſtenie. And they tyed God in ſuch wiſe to the ſecond cauſes as if he coulde do nothing otherwyſe than the theſe cauſes would gyue hym leaue, whereby they vtterly tooke away Gods ſpecial and peculiar prouidence, and mainteyned mans free will that hee coulde of his owne power become bliſſed without God.

Subiection, is a figure of Rhetoricke when a man demaundeth a queſtion and aunſwereth too it hym ſelfe: or when hee reaſoneth with hymſelfe pro & contra as they terme it.

Syllogiſme, is a kind of Argument which vppon the grauntyng of the two Propoſitions called the *maior* and the *minor*, dooth of neceſſitie inferre the concluſion. As for example.

Maior. Euery vertue is commendable.
Minor. Iuſtice is a vertue:
Concluſio. *Ergo*, Iuſtice is commendable.

Sinecdoche, is a figure, when the whole is put for the part or the part for the whole.

FINIS.

Imprinted at London, for Lucas Haryſon, and George Biſhop.

Anno Domini. 1577.

5264
Chytraeus, D.